

Namaz e Taraweeh

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Arz e Muallif

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... أَمَّا بَعْدُ:

Qaraeen e Ikram! Assalamualaikum wa Rahmatullahi wa Barakaatahu

Radio Muttahida Arab Imaaraat Ummul Quwain ki Urdu Services se rozaana Islami Program “Deen o Duniya” pesh karne ki saadat taweel arsa tak haasil rahi aur maah e ramazan ul mubaarak mein Fazaael o Masaael e Ramzan o Roza ke zimn mein deegar masaael o ahkaam ke saath hi *Mas-ala e Taraweeh* bhi aata raha hai. Lehaza Mukhtalif mawaaqe par isey mufassil o mukhtasar andaaz se nashar kiya jaata rha. Aur ab jabke, Maah eZil Hijja 1423H (January 2002) se Allah ki taufeeq o inaayat se Saudi Radio Makkah Mukarrama se hafta waar deeni program *Islam aur Hamari Zindagi* pesh karne ka mauqa mila hai to Maah e Ramzan ul Mubaara mein aane waale chaaro’n (T: all 4) Jumatul Mubaarak ko hamne apne program ki jo 4 qiste’n nashar ki hain, wo sirf Taraweeh ke mauzoo aur isi ke mukhtalif pehluo’n ko waazeh karti hain.

Hamare in programo’n ko hamari beti Nabeela Qamar aur Naadiya Qamar ne milkar naa sirf kitaabi shakal mein murattab o mudawwan balke ise compose bhi kar diya hai. *fa jazaa humullahu khairan wawa faqna wa iyya huma likulli khairin wa bir wa taqabbalahu minna khaalisatan li wajhihil kareem.*

Is kitaab ko qaraeen ikram tak poh’nchaane mein hamare jin ahbaab ne kisi bhi rang mein hamare saath taaoon kiya hai, Allah Ta’ala unhe’n bhi jazaa e khair se nawaze aur hamare is amal ko hamare aur unke mizaan e hasanaat ka hissa banaae. Ameen

Aapki Duaao’n Ka Taalib

Abu Adnan Muneer Qamar Nawabuddin

Tarjumaan Supreme Court, Al Khobar

Wo Daaiya Muta’aun, Markaz Dawah wal

Irshad Al Khobar, Ad Dahraan, Ad Dammam

(Saudi Arabia)

Al Makhkama Al Kubra, Al Khobar

Taaq Shab e Ramzaan

23/9/1423H

28/11/2002

Jab Maah e Ramzan ul Mubaarak ka chand ya shahaadat o khabar ki binaa par saabit ho jaae to wo raat maah e ramzan ki pehli raat shumar hoti hai aur agar munaasib waqt par chaand nazar aajaae yaa iske nazar aajaane ki ittela mil jaae to usi raat namaz e isha ke baad namaz e taraweeh ka aghaaz ho jaata hai.

Jab maah e ramzan ul mubarak ka chaand ruyat yaa shahadat o khabar ki binaa par saabit ho jaae to wo raat maah e ramzan ki pehli raat shumaar hoti hai, aur agar munasib waqt par chaand nazar aajaae yaa uske nazar aane ki ittela mil jaae to usi raat namaz e isha ke baad namaz e taraweesh ka aghaaz ho jaata hai.

Namaz e Taraweesh Ki Fazeelat:

Ramzan ul Mubarak ki raato'n ka (Qiyaam ul Lail) is qadar baais e ajar o sawaab hai ke Saheeh Bukhari o Muslim, Sunan Arba¹ Musnad Ahamd, aur Daarmi o Muwatta Imam Maalik mein Hazrat Abu Huraira رضي الله عنه se marwi hai ke Nabi e Akram ﷺ ne irshad farmaya:

Jisne Allah Ta'ala par imaan rakhte hue, khaalis iski raza joi ke liye Ramzan ul Mubarak ki raato'n ko qiyaam kiya iske saabeqa tamaam gunah bakhsh diye gae.²

... ومن قام رمضان إيماناً واحتساباً غُفِرَ له ما تقدم من ذنبه.

Aur baz ahadees mein *ما تقدم من ذنبه* (Maa Taqaddam Min Zambahi) ke baad *وما تأخر* (Wamaa Ta-akkhar) ke alfaaz bhi hain ke agley aur pichle sab gunah moaaf ho gae. Aur Imam Munzari رحمته الله ne kaha hai ke ye izaafi alfaaz (Wamaa Ta-akkhar) Musnad Ahmad mein jaiyyad sanad ke saath marwi hain.³

Namaz e Taraweesh Ka Hukum:

Qiyaam e Ramzan ya Namaaz e Taraweesh kaa adaa karn *Farz* nahi, balke *Sunnat* hai aur uske baarey mein Aimmah o Fuqaha e mazaahib mein koi ikhtelaf nahi hai. Balke is baat par sabka ittefaaq hai. Lehaza wo hazraat jo jhat se fatwa daagh dete hain ke jisne Taraweesh naa padhi, iska koi roza nahi, unhe'n apne is qaul ka islaah kar lena chaahiye.

Albatta Maahe Ramzan ul Mubaarak ke shab o roz, intehaai barkat o fazeelat waale hain, lehaaza is maah mein sadqa o khairat, tilaawat e quran e kareem aur nawaafil jis qadar bhi mumkin ho'n kam hain. Lekin jo aadmi kisi uzr ki wajah se Namaz e Taraweesh adaa nahi kar sakaa wo subha roza rakh sakta hai aur isey roze mein kisi qism ka koi farq yaa nuqs nahi aata.

Pehli Daleel:

Namaz e taraweesh ki targheeb dilaane ke liye itni sakht fatwa baazi ki bajaae masnoon tareeqa ikhteyar karne mein hi khair o barkat hai aur wo masnoon tareeqa Saheeh Bukhari aur Saheeh Muslim, Sunan e Arba aur Musnad Ahmad mein mazkoor hai. Chunache Hazrat Abu Huraira رضي الله عنه bayan farmate hain:

Nabi ﷺ logo'n ko ramzan ki raato'n mein qiyaam karne (namaz e Taraweesh padhne) ki targheeb dilaaya karte the, lekin Aap ﷺ unhe'n azmiyat (wujooban paabandi) ka hukum nahi dete the aur farmaya karte the ke: Jisne Allah Ta'ala par imaan rakhte hue aur isi ki raza o khush-noodi ke husool ki khatir Ramzan ki raato'n ko qiyaam kiya, iske saabeqa tamaam gunah bakhsh diye gae.⁴

كان رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ قِيَامَ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَ هُمْ فِيهِ بِعَزِيمَةٍ، يَقُولُ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Haafiz Ibne Hajar Asqalaani رحمته الله ne kaha hai ke Sunan Nisai mein Qutaiba ne Sufiyan ke tareeq se is hadees mein (Maa Taqaddam Min Zambahi) ke baad (Wamaa Ta-akkhar) ka izaafa bhi riwayat kiya hai ke saabeq aur laaheqa tamaam gunah moaaf kar diye gae aur inka kehna hai ke ye izaafi alfaaz Musnad Ahmad ki ek riwayat mein bhi

¹ T: Sunan Tirmizi, Sunan Nisai, Abu Dawood & Ibne Majah

² Bukhari Ma'a al Fath: V4 : P250, Muslim Ma'a An Nawawi: V3 P39-40, Al Fathur Rabbani Tarteef Al Musnad: V9 P319 & 220, Mishkat V1 P610, Saheeh al Jaame: V3 P334 & Al Arwaa: V4 P14

³ Baloogh al Maani Sharah Fathur Rabbani: V9 P220

⁴ Bukhari Ma'a Al Fath: V4 P250, Muslim Ma'a Nawawi: V3 P6 & 40, Al Muntaqa Ma'a Al Neel: V2 P3 & 49, Miskat: V1 P405 & Al Fath ur Rabbani: V9 P220-221

marwi hain (aur inka ye ishaara Musnad Ahmad ki usi riwayat ki taraf hai jo saabiq mein zikar ki jaa chuki hai, jisey Imam Munzari رحمه الله ne jaiyyad sanan waali qaraar diya hai).

Hafiz mausoof رحمه الله⁵ likhte hain ke agley aur pichley gunaho'n ki maghfirat ke silsile mein kai ahadees waarid hui hain, jinhe'n maine ek mustaqil kitab mein jamaa kiya hai. ⁶

Ek Ishkaal Aur Uska Izaala:

Yaha'n ek ishkaal aata hai ke is aur isse pehli hadees mein jo izaafi alfaaz (*Wamaa Ta-akkhar*) hain ke baad waale gunah bhi bakhsh diye jaate hain, ye kaise mumkin hai? Kyou'nke maghfirat to tab hoti hai jab pehle gunah sarzad hua ho. Aur jab abhi gunah sarzad hua hi nahi to iski peshgi maghfirat kaise hogi?

Is ishkaal ko Hafiz Ibne Hajar رحمه الله ne Fathul Baari Sharah Saheeh Bukhari mein zikar karke mukhtalif jawabaat se iska izaala kiya hai, chunache mausoof likhte hain:

1. Ye kinaaya hai, is baat se ke wo kabeera gunaho'n ke irtekaab se mehfooz rahe'nge. Aaında unse koi kabeera gunah sarzad nahi hoga.
2. Ye bhi kaha gaya hai ke unse jo bhi gunah sarzad ho'nge wo bakhsh diye jaa'nge. Maawardi aur baaz deegar ahle ilm ne Yaum e A'arafa ke roze ki fazeelat, ke isse saabeqa aur aaında 2 saalo'n ke gunah moaaf hojaate hain, iski wazaahat isi jawab se ki hai. ⁷
3. Aaında gunaho'n ki bakhshish se muraad ye hai ke unse jo bhi فعل fe'l sarzad hoga, is par inka koi muakhaza nahi hoga. Ahle Badar Sahaba رضي الله عنهم ke barey mein Nabi ﷺ ne jo farmaya hai:

Allah ne Ahle Badar (ke khuloos o isaar) ko dekh kar kaha: (aaj ke baad) jo amal chaahe karo, tumhare liye Jannat wajib kar di gai hai. yaa farmaya: Tumahri bakhshish kardi gai hai. ⁸

لَعَلَّ اللَّهَ إِطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ وَجَبَتْ لَكُمْ الْجَنَّةُ. أَوْ فَقَدْ غُفِرَتْ لَكُمْ.

Is hadees mein yehi muraad hai ke tumhare aaında ke af-aal par koi muakheza nahi hoga. Jo amal chaahe karlo ye unki izzat o takreem ke liye kaha gaya hai aur ye azmat unhe'n unke us amal ke ewaz mili jo unho'n ne awwaleen ma'arka e haq o baatil mein e'elaa e kalimatul haq ke liye sar anjaam diya. Jiske nateeje mein hi unke saabeqa tamaam gunah bhi moaaf kar diye gae aur uske ahle ho gae ke agar unse aaında koi gunah sarzad hua to Allah unhe'n wo bhi bakhsh dega. ⁹

⁵ T: Ibne Hajar

⁶ Fathul Baari: V4 P251-252

⁷ Fathul Baari: V4 P252

⁸ Bukhari Ma'a Al Fath: V7 P305

⁹ Fathul Baari: V7 305-306 & Neel al Autaar: V2 P3 & 30

Doosri Daleel:

Namaz e taraweeh ke sunnat hone ki dosri daleel Saheeh Bukhair o Muslim, Abu Dawood, Nisaa'i aur Ibne Majah mein Ummul Momineen Hazrat Ayesha Siddiqah رضي الله عنها se marwi wo hadees hai jisme wo bayan farmati hain:

Nabi e Akram ﷺ ne masjid mein Namaz (Taraweeh) padhi, Aap رضي الله عنها ki iqteda mein ba-kasrat logo'n ne bhi namaz e taraweeh adaa ki, phir agli raat bhi Aap رضي الله عنها ne namaz padhi to logo'n ki tadaad mein aur izaafa ho gaya, phir teesri raat bhi log jamaa ho gae. Lekin Nabi ﷺ ghar se hi baahar tashreef naa laae. Jab subha hui to farmaya: Maine raat dekh liya tha ke tum jamaa hue ho, lekin mujhe bahar aane se sirf is cheez ne rok liya ke ye namaz kahee'n tum par farz naa kardi jaae. Aur ye qaeqa Maah e Ramzan Ul Mubarak mein pesh aaya.¹⁰

صلى النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَصَلَّى بِصَلَوَتِهِ نَاسٌ كَثِيرٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرُوا ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَلَمَّا أَصْبَحَ قَالَ: قَدْ رَأَيْتُ صَنِيعَكُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ، وَذَلِكَ فِي رَمَضَانَ.

Saheeh Bukhari aur deegar kutub e hadees mein Hazrat Ayesha رضي الله عنها se hi marwi ek hadees mein Nabi ﷺ ke 3 raato'n ko namaz e taraweeh padhaane ka tazkirah hai aur aagey mazkoor hai:

Jab chauthi raat aai to Masjid e Nabawi namaziyo'n ki kasrat se tang daamani ka shikwa karne lagi, lekin Aap رضي الله عنها (Bahar tashreef naa laae, albatta) jab fajr ke liye nikle aur namaz e fajr se farigh ho gae to logo'n ki taraf mutawajje hokar Tauheed o risaalat ki shahaadat ke baad farmaya: Mujh par tumhari haalat posheeda naa thi, lekin mujhey ye khadsha hua ke ye namaz kahee'n tum par farz naa kardi jaae aur tum iski adaaegi se aajiz aajao (isiliye main bahar nahi nikla tha) aur Nabi ﷺ ki wafat tak namaz e taraweeh isi tarha rahi.¹¹

فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ جَتَّى خَرَجَ لَصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قَالَ: أَمَّا بَعْدُ: فَإِنَّهُ لَمْ يَخَفْ عَلَى مَكَانِكُمْ وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعَجَزُوا عَنْهَا، فَتَوَقَّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَمْرَ عَلَى ذَلِكَ.

(Yaane iski baaqaada jamat shuru naa hui, ke sirf ek hi Imam hota, albatta mukhtalif imamo'n ke saath jamaat saabit hai, jaisa ke asar e farooqi aagey aaraha hai)

Sahihain aur deegar kutub mein Hazrat Zaid bin Saabit رضي الله عنه se bhi isi mafhoom ki ek hadees marwi hai, lekin isme'n 3-4 raato'n ki tadaad mazkoor nahi. Balke فصلی فیہا لیلالی ke alfaaz hain, ke Aap ﷺ ne chand raate'n masjid mein banaae gae hujrey mein namaz e taraweeh padhi hatta ke log Aap ﷺ ke saath namaz ke liye jamaa ho gae.¹²

Taaham in aur isi mauzoo ki deegar ahadees se maloom hua ke namaz e taraweeh sunnat hai, waajib nahi. Imam Shawkani ne kisi ikhtelaf ka tazkirah kiye baghair hi baat zikar ki hai.¹³

Aur Imam Nawavi ne ispar ittefaaq zikar kiya hai.¹⁴

¹⁰ Muslim: V3&6 P41-42 bahawaala: Al Muntaqa Ma'a Al Neel: V3/4 P51 & Fiqa As Sunnah: V1 P206

¹¹ Bukhari Ma'a Al Fath: V4 P251

¹² Mishkat: V1 P405

¹³ Neel al Autaar: V2 P49

¹⁴ Sharah Muslim by Nawavi: 3/6/40

Namaz e Taraweeh Ki Jamaat

Namaz e Taraweeh naa sirf mashroo balke mustahab o sunnat hai aur uske istehbaab ka pataa saabeqa ahadees se lag jaata hai, khusoosan Hazrat Abu Huraira رضي الله عنه se marwi hadees se, jisme hai:

Nabi ﷺ qiyaam e ramazan ki targheeb dilaaya karte the, lekin Aap ﷺ azmiyat (wujooob) ka hukum nahi farmaya karte the.

كان رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَرْغَبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ.

Imam Nawawi ne Sharah Saheeh Muslim mein likha hai ke Ahle Ilm ka is baat par ittefaq hai ke namaz e taraweeh mustahab o sunnat hai. Albatta isme'n ikhtelaf paaya jaata hai ke iska Akeley apne ghar mein padhna afzal hai yaa ke masjid mein baa-jamat adaa karna? Imam Maalik, Abu Yusuf, aur baaz Shafiyyah رحمته الله ne kaha hai ke namaz e taraweeh ka inferaadi taur par apne ghar mein adaa karna afzal hai aur Imam Shafai, unke aksar saathiyo'n, Imam Ahmad, Imam Abu Hanifa, Imam Ibne Mubarak, Ishaq bin Rahwiya aur baaz Malikiyya ke nazdeek namaz e taraweeh ka masjid mein baa-jamat adaa karna afzal hai.¹⁵

Fareeq e Awwal (Imam Malik, Abu Yusuf aur baaz Shawafiyya رحمته الله) ka istedlal Bukhari o Muslim, Abu Dawood o Nisaa'i, Mojam Tibrani, Musnad Ahmad aur Musnad Abi Ya'ala mein Hazrat Zaib bin Saabit رضي الله عنه se marwi hadees se hai, jisme'n irshad e Nabawi ﷺ hai:

Aadmi ki farz namaz ko chodkar afzal tareen namaz wo hai jo wo apne ghar mein padhey.¹⁶

أَفْضَلُ الصَّلَاةِ، صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةُ.

Jabke fareeq e saani (jamhoor Ahle Ilm, bashamool Imam Shafai, unke aksar saathiyo'n, Imam Abu Hanifa, Imam Ahmad aur baaz Maalikiyya رحمته الله) ka istedlal Saheeh Bukhari, Muwatta Imam Maalik aur Musannaf Ibne Abi Shaiba mein waarid Abdur Rahman bin Abdul Qaari se mari ta'amul¹⁷ Sahaba رضي الله عنهم se hai, chunache wo bayan karte hain:

Main Ramzan ul Mubarak ki ek raat Hazrat Umar رضي الله عنه ke saath masjid ki taraf nikla to dekha ke log alag alag namaz padh rahe hain, koi bilkul akela hai aur kisi ke saath chand log bhi hai to Hazrat Umar رضي الله عنه ne farmaya: Agar main in sab ko ek imam ki iqtada mein baa-jamat namaz adaa karne par jamaa kar du'n to behtar hai.

Phir unho'n ne apne irade ko amali jaama pehnaaya aur tamaam Sahaba رضي الله عنهم ko Hazrat Ubai bin Ka'ab رضي الله عنه ki iqtada mein namaz adaa karne par jamaa kar diya. Ek raat phir main Hazrat Umar رضي الله عنه ke saath masjid ki taraf nikla to dekha ke log ek imam ki iqtada mein taraweeh padh rahe hain to Hazrat Umar رضي الله عنه ne farmaya: Ye naya andaaz accha hai. Albatta jo log raat ke pehle hissa mein so jaate aur aakhir hissa mein uthkar namaz padhte hain wo pehle hissa mein namaz padhne waalo'n se afzal hain. Aur log raat ke pehle hissa mein qiyaam kiya karte the.¹⁸

خَرَجْتُ مَعَ عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يَصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيَصَلِّي الرَّجُلُ فَيَصَلِّي بِصَلَوَتِهِ الرَّهْطَ، فَقَالَ عُمَرُ: إِنِّي أَرَى لَوْ جُمِعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ امْثِلُ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بَنٍ كَعْبٍ ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يَصَلُّونَ بِصَلَاةِ قَارِئِهِمْ، فَقَالَ عُمَرُ: نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

¹⁵ Tirmizi wal Tohfa: V3 P532; Sharah An Nawawi: 3/2/39; Neel al Autaar: 2/3/50; Fathul Baari: V4 P252

¹⁶ An Nawawi Ezan Saheeh al Jaame: 1/1/366; Neel al Autaar Ezan Fathul Baari: V4 P262

¹⁷ (T: Ittefaq, Ijma e Sahaba)

¹⁸ Bukhari Ma'a al Fatha: V4 P250; Bahawaala Salah Allah Ta'ala Taraweeh by Albani (Urdu translation) P55-56

Is asar mein jo ta'amul Sahaba رضي الله عنهم mazkoor hai. Isse istedal karte hue fareeq e saani ne namaz e taraweesh ke masjid mein baa-jamat adaa karne ko afzal qaraar diya hai aur namaz e taraweesh ke baa-jamat adaa karne hi par musalmano ka amal chala aaraha hai. Kyounke ye namaz bhi namaz e eid ki tarha sha'aer e zaahir mein se hai. Lehaza namaz e eid ki tarha hi iska bhi bajamat adaa karna hi afzal hua aur yehi ta'amul e ummat hai.

Hazrat Umar رضي الله عنه ne imam ki iqtida mein baa-jamat namaz e taraweesh adaa karne ko ziyada behtar qaraar diya hai, to ye dar asal Nabi e Akram ﷺ ke is namaz ko baa-jamat padhane ki binaa par hai aur phir Aap ﷺ ka musalsal jamat karaane se ruk jaana mahez iske farz hojaane ke khadsha ki binaa par tha. Jo Nabi ﷺ ki wafat ke baad baaqi naa raha. Lehaza Hazrat Umar رضي الله عنه ke nazdeek iska baa-jamat padha jaana hi raajeh hua. To unho'n ne isi par logo'n ko jamaa kar diya. Isme ek to wahdan e ummat ka raaz pinhaa'n hai, doosre aksar namaziyo'n ke liye baa-jamat namaz e taraweesh ka adaa karlena akele padhne ki nisbat asaan bhi hota hai.

Aur Hazrat Umar رضي الله عنه ka akele akele taraweesh padhne se bajamat padhne ko (amsal) qaraar dena Nabi ﷺ ke amal e Mubarak se istembaat kiya gaya tha. Jaisa ke Hafiz ibne Hajar ne Ibnut Teen waghaira shurraah e hadees se naqal kiya hai aur Imam Bukhari رحمته الله ne is asar e farooqi ke ma'an baad Hazrat Ayesha رضي الله عنها se marwi wo hadees warid ki hai, jisme wo bayan karti hain:

Nabi ﷺ ne namaz (taraweesh) padhi aur ye ramzan ka waaqea hai (aur Sahaba رضي الله عنهم ne aapki iqtida mein namaz padhi)¹⁹

ان رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ صلى و ذلك في رمضان.

Jabke Imam Bukhari ke is hadees ko asar e farooqi ke fauran baad waarid karne mein bhi shayad yehi raaz hai ke Hazrat Umar رضي الله عنه ne Nabi ﷺ ke amal e Mubarak hi se istembaat kiya tha ke baa-jamat namaz e taraweesh hi afzal o behtar hai. Aur Hadees e Ayesha رضي الله عنها mein Nabi ﷺ ka wo amal e mubarak mazkoor hai.²⁰

Ek Kat Hujjati Ka Izaala:

Hazrat Umar رضي الله عنه ke asar mein warid unke alfaaz: (نعمت) البدعة هذه se baaz log badi kat hujjati karte hain aur isko buniyad banaa kar bidaat ke ek ambaar ko jawaz muhaiyya karna chaahate hain. Balke in alfaaz se unho'n ne baaqaaeda ek usool ghad liya hai ke baaz bidat e hasanah bhi hoti hain, jaisa ke Hazrat Umar رضي الله عنه ne taraweesh ki jamat ko bidat e hasanah qaraar diya hai. Aur Bidat e Hasanah o Saiyyiah ki is taqseem ke baad wo apni ejaad karda bidat ko jawaz muhaiyya karte phirte hain. Jo ke kai wajoooh ki binaa par saheeh nahi hai.

Awwalan: Is silsila mein pehli baat to ye zahen nasheen rehni chaahiye ke bidat ki ye taqseem hi saheeh nahi, balke Nabi ﷺ ne har bidat ko gumrahi aur mojiib e Jahannam qaraar diya hai. Chunache Saheeh Muslim aur Sunan e Arba'a Musnad Ahmad, Bayhaqi, Daarmi aur Mustadrak Haakim mein marwi maarooof Khutba e Masnoona (jisey Nabi ﷺ, Khulafa e Rashideen, Aam Sahaba Ikram رضي الله عنهم, taabaeen, tabe-taabaeen aur aimma e deen ﷺ har wa'az o irshad ki majlis mein padha karte the aur Ulama e ummat aaj tak khutbaat e juma waghaira mein padhte chale aarahe hain) Iske aakhir mein irshad e Nabawi ﷺ ke ye alfaaz bhi hain:

Aur badd-tareen af-aal, deen mein dakhil ki jaane waali nai ejadaat hain aur har aisee ejaad bidat aur har bidat gumrahi hai.

وشر الأمور محدثاتها و كل محدثة بدعة و كل بدعة ضلالة.

Aur Sunan Nasai o Saheeh ibne Khuzaima mein ye alfaaz bhi hain:

¹⁹ Bukhari: V4 P250

²⁰ Fathul Baari: V4 P252; Salat ut Taraweesh by Albani: P33-39. Jisme mausoof ne Jamat e Taraweesh ki

mashru'iyat 6 ahadees se saabit ki hai. Jiska Maulana Muhammad Sadiq Sahab Khaleel (Faisalabad) ne Urdu tarjuma bhi shaaya kar diya hai.

Aur har gumrahi ka anjaam naar e Jahannam hai.²¹

وكل ضلالة في النار.

Jabke tamaam bidat se bachne ke barey mein Abu Dawood, Tirmizi, Ibne Majah, Musnad Ahmad, Saheeh Ibne Hibban aur Sunan e Daarmi mein irshad e Nabawi ﷺ hai:

Tum mein se jo shakhs (ta-der) zinda raha, wo bohot ikhtelaf dekhega (aisey mein) tum meri sunnat aur mere hidayat yafta khulafa e rashdeen ka tareeqa mazbooti se apnaae rakhna aur khabardaar! Deen mein ejaad kiye jaane waale nat-nae umoor se bach kar rehna, kyou'ne har aisa tareeqa (bidat) gumrahi hai.²²

من يعيش منكم فسيرى اختلافاً كثيراً فعيكم بسنتي و سنة الخلفاء
الراشدين المهدين، عضوا عليها بالنواجذ و اياكم و محدثات
الأمر فان كل بدعة ضلالة.

In ahadees se ye baat khul kar saamne aajaati hai ke (T: Bidat e) Hasana o Saiyyia waali taqseem saheeh nahi balke (kul) ke lafz se Nabi ﷺ ne har bidat ko hi gumrahi o mojib e Jahannam qaraar diya hai.

Saniyan: Is asar e farooqi, bidat e hasana par istedal ke saheeh naa hone ki doosri wajah ye hai ke Hazrat Umar رضى الله عنه ke irshad mein jo lafz (bidat) istemal hua hai wo apne mutabaadar o maaroof ma'ano'n mein nahi hai. Balke ye to (mashaaklah) hai jo-ke arbo'n mein maaroof tha, ke aisa lafz istemal karna jissey uska asal ma'ana nahi, balke koi doosra ma'ana muraad hota hai. Khud Quran e Kareem mein is mushakelah ki misaal maujood hai:

Allah Ka Rang Aur Allah Se Behtar Rang Kiska Ho Sakta Hai?²³

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً.

Yaha'n (Sibghah) se iska mutabaadar o maaroof laghwi ma'ane rang yaa powder to nahi, balke Deen e Islam muraad hai.

Isi tarha hi qaul e Hazrat Umar رضى الله عنه mein bidat se murad sirf ye hai: guzishta ayyam mein naa paai jaane waali cheez ko wujood mein laana. Jabke ye bhi nahi ke ye taraweesh ki jamat sabeq mein bilkul mujood hi nahi thi, ye maujood thi aur uska ajar iske Sunnat e Rasool ﷺ hone ke pesh e nazar hi kiya gaya tha. Jaisa ke tafseel zikar ki jaa chuki hai aur yaha'n ye baat bhi zikar kar de'n ke Nabi ﷺ ke chand din taraweesh ki jamat karaaney ke baad iski jamat ko tark kar dene se ye bhi laazim nahi aata ke phir ahed e farooqi tak dobara kabhi jamat hi nahi hui. Balke Sahaba Ikram رضى الله عنهم ka masjid mein giroho'n ki shakal mein mukhtalif aimma ki iqtada mein baa-jamat taraweesh saabit hai, jaisa ke asar e farooqi ke shuru ke alfaaz الرهطه و يصوته الرجل و يصلى و se pataa chalta hai ke koi akele padhta aur kisi ke saath kuch log hote. Albatta ek imam ki iqtada mein ba-qaaeda jamat ki shakal nhi thi. Jaisa ke Hadees e Ayesha رضى الله عنها ke aakhri alfaaz se pataa chalta hai. Lehaza namaz e taraweesh ki jamat ko maaroof ma'ano'n mein bidat kehna ya samajhna hi saheeh nahi. Ye bidat tab hoti jab iska Nabi ﷺ se koi suboot hi naa hota, halaa'ne aisa nahi hai. Ye to deegar kutub e hadees ke alaawa khud Saheeh Bukhari mein Nabi ﷺ ki sunnat se saabit hai. Gharz alfaaz e Umar رضى الله عنه mein warid laft e bidat az qism (mashakelah) hai.

²¹ Mishkat: V1 P51

²² Riyaz us Saleheen: P87 (Darul Mamun, Damascus)

²³ Surah Baqara: 138

Rakat Taraweeh Ki Taadaad:

Namaz e Taraweeh ki kitni hain? Is silsila mein maujooda ta'ammul to aapke saamne hai ke koi 8 Taraweeh aur 3 witr. Kul 11 rakate'n padhta hai, koi 10 taraweeh aur 3 witr, kul 13 rakate'n padta hai aur koi 20 taraweeh aur 3 witr kul 23 rakate'n padhta hai.

Jabke Hafiz ibne Hajar Asqalani ne Fathul Baari mein, Allama Aini Hanafi ne Umdatul Qaari mein, Imam Shawkani ne Neel ul Autaar mein aur Allama Mubarakpuri ne Tohfatul Ahwazi mein aur deegar Aimmah o Fuqaha aur Ahle Ilm ne apni apni kutub mein ahed e khilafat e rasheda ke baad waale mukhtalif logo'n se rakat taraweeh ki mukhtalif tadaad naqal ki hai. Inme baghair witr ke aur witr samet 11 aur 13 raka'te'n bhi manqool hain aur namaz e taraweeh hi ki 16, 20, 24, 28, 34, 36, 38, 39, 40, 41, 46, 47, 49 rakate'n bhi manqool hain.²⁴

Ek aadmi rakat e taraweeh mein ikhtelaf ki ye bharma dekh kar hairan reh jaata hai ke aakhri saheeh baat kya hai? Aur is ikhtelaf ka hal kya hai?

In arab mumalik aur khaleeji riyasato'n mein to witr'o'n samet 13 rakato'n ka bhi riwaj hai, jisme'n dar-asal namaz e isha ki aakhri 2 sunnate'n ya fajr ki 2 sunnate'n ya mahez 2 iftetaahi rakate'n shamil hoti hain jaisa ke²⁵

Hamare barre sagheer ke mumalik paak o hind waghaira mein sirf 2 hi adad maarooof hain: Ek witr'o'n samet 11 rakat yaane 8 Taraweeh aur doosra witr'o'n samet 23 rakat yaane 20 taraweeh aur in har 2 nazariya ke qaeleen ulama ne apna apna mauqif saabit karne ke liye aaj tak beshumar kitabe'n risaale aur mazameen o maqaale likhe hain aur fareeqain ne hi apni apni baat manwaane ke liye edi-choti ka zor lagaaya hai. Lekin awaam un naas ke nazdeek aaj bhi ye sawal baaqi hai ke aakhir saheeh baat aur adad e masnoon kya hai? aur fuqaha e mazaahib ke ma-bain paae jaane waale is ikhtelaf ka hal kya hai?

Masnoon Adad e Taraweeh:

Ham yaha'n 11 se lekar 49 rakat taraweeh ke silsiley mein paae jaane waale aqwaal, unke dalaael aur taujihaat ke tazkirah se baat ko tool nahi dena chaahte. Ahle Ilm is silsila mein bohut kuch likh chuke hain. Hamare samney sirf ek hi nukhta hai aur ham isey hi zer e bahes laae hain aur wo nukhta ek sawal hai ke Hadees Rasool ﷺ aur Asaar e Sahaba رضي الله عنهم ورضوا عنه ki raushni mein namaz e taraweeh ka masnoon adad ya masnoon namaz e taraweeh ki kitni rakate'n hain?

Pehli Hadees:

Is silsila mein jo ahadees milti hain, unme se:

Bukhari o Muslim, Abu Dawood o Tirmizi, Nasai o Musnad Ahmad, Musnad Abi A'awaana, Muwatta Imam Malik aur Sunan Bayhaqi mein Hazrat Abu Salma bin Abdur Rahman رضي الله عنه bayan karte hain:

Unho'n ne Ummul Momineen Ayesha رضي الله عنها se poocha Maah e ramzan (ki raato'n) mein Nabi ﷺ ki namaz kaisi hoti thi? Unho'n ne jawab diya: Aap ﷺ ramzan ya kisi doosre mahine mein 11 rakat se ziyaada nahi padha karte the.²⁶

انه سأل عائشة رضي الله عنها: كيف كانت صلاة الرسول صلى الله عليه وسلم في رمضان؟ فقالت: ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة... الخ

Ye 11 rakate'n 3 witr'o'n samet hain aur unme taraweeh ki tadaad sirf 8 rakate'n hain, jaisa ke khud isi hadees ke alfaaz hain:

Aap ﷺ 4 rakate'n padhte, jinke tool aur husn ka mat pooch, phir Aap ﷺ 4 rakate'n padhte, jinke tool o husn ke bhi kya kehne aur phir 3 padhte the.²⁷

يصلى أربعاً فلا تسأل عن حسنهنّ و كملهنّ ثم يصلّى أربعاً فلا تسأل عن حسنهنّ و طولهنّ ثم يصلّى ثلاثاً... الخ

²⁴ Fathul Baari: V4 P253; Umdatul Qaari: 4/7/174,204-205; Neel ul Autaar: 2/3/53; Tohfatul Ahwazi: 3/522-532

²⁵ Umdatul Qaari (bahawaala sabeqa), Tohfatul Ahwazi (hawaala sabeqa), Sharah An Nawawi A'ala Muslim (3/6/21016); Salat ut Taraweeh by Albani: P30-32) aur

Fathul Mulhim by Maulana Shabbir Ahmad Usmani: V2 P288) mein mazkoor hai.

²⁶ Bukhari Kitab al Tahajjud: V3 P33; Baab Qiyaam an Nabi ﷺ fee ramzan: V4 P251; Muslim: 3/6/17; Kitab as Salat Allah Ta'ala Taraweeh: P30

²⁷ As mentioned in reference 24

Sahihain waghaira ki is hadees se maloom hua ke Nabi ﷺ ke Qiyaam ul Lail, Qiyaam e Ramzan, Tahajjud ya Taraweeh ki tadaad 8 rakate'n 3 witr kul 11 rakate'n thi. Is hadees se ye bhi maloom hua ke 4 rakate'n ek salam ke saath bhi padh jaa sakti hain, ye jaaez to hai, lekin (mustahab) yehi hai ke 4 rakato'n ko 2 salamo'n ke saath yaane 2-2 karke padha jaae. Kyou'nke Nabi ﷺ ka aam ma'amool aur maaroof tarz e amal yehi tha aur Saheeh Muslim mein irshad e Nabawi ﷺ hai:

Raat ki (nafli) namaz 2-2 rakate'n hai.²⁸

صلوة الليل مثنى مثنى.

Is hadees ka taqaaza bhi yehi hai, Imam Nawavine yehi mauqaf ikhteyar kiya hai, agarche Shafaiyya aur Shaikh bin Baaz ke nazdeek 4 rakate'n ek salam se jaaez hi nahi.²⁹

Sama hatush Shaikh bin Baaz ne apne ek fatwa mein likha hai ke 4 rakato'n waali hadees se murad ye hai ke Aap ﷺ har 2 rakato'n ke baad hi (T: Salam) pherte the, naa ke 4 rakate'n musalsal padhne ke baad, kyou'nke Aap ﷺ ka irshad hai:

Raat ki nafli namaz 2-2 rakate'n hai.³⁰

صلوة الليل مثنى مثنى.

Bukhari o Muslim mein Hazrat Ayesha رضى الله عنها se marwi hai: Nabi ﷺ raat ko 2-2 rakate'n karke 10 rakat padha karte the aur aakhir mein ek rakat witr padhte the.³¹

Aur is ma'ane ki kai ahadees hain aur mukhtalif ahadees ek doosre ki tafseer bayan karti hain.³²

Ek Shubha Ka Izaala:

Yaha'n ye eteraaz kiya jaa sakta hai ke ye to Aap ﷺ ki namaz e tahajjud ya Qiyaam ul Lail ki rakate'n thee'n naa ke Namaz e Taraweeh ki.

Jabke is eteraaz ka jawab ya is shubhe ka izaala is tarha mumkin hai, jo-ke isi hadees ke andar hi maujood bhi hai ke raawi ne Qiyaam e Ramzanya murwajja istelah ki roo se namaz e taraweeh ke barey mein sawal kiya tha aur Hazrat Ayesha رضى الله عنها ne isey jawab bhis usee ke barey mein diya. Aur ahle ilm ke ma-bain is baat par koi ikhtelaf nahi ke baqiya mahino'n ki namaz e tahajjud hi Ramzan ul Mubarak mein namaz e taraweeh hai. Kyou'nke RS mein is namaz e taraweeh ke alaawa Tahajjud padhan Nabi ﷺ se kisi hadees mein saabit nahi, aur isi baat ki saraahat mumtaaz Hanafi Aalim Allama Anwar Shah Kashmiri ne Faizul Baari aur Taqreer e Tirmizi (Urf ash Shazee) mein ki hai.³³

²⁸ Muslim: V1 P516-519; Saheeh al Jaami by Tabrani : 2/3/256

²⁹ Al Fiqa A'laa al Mazaahib al Arba'a; Sharah Muslim:3/6/30

³⁰ As mentioned in reference 26

³¹ Bukhari & Muslim

³² Fataawa as Siyaam: P87 - Jama'a o Tarteef Muhammad al Musnad

³³ Al Urf ash Shazee: P309 aur baaz editions mein P329; Faiz ul Baari: V2 P420; Tafseel Salat Allah Ta'ala Taraweeh by Albani: P32-164 Urdu Edition

Namaz e Taraweeh, Qiyaam ul Lail, Salat ul Lail aur Tahajjud:

Gharz ye chaaro'n naam ek hi namaz ke hain, saal ke 11 mahino'n mein jo namaz doosre 3 naamo se padhi jaati hai, isey hi maah e ramzan mein Taraweeh ke naam se adaa kiya jaata hai aur jin 3 raato'n mein Nabi ﷺ ne namaz e taraweeh ki jamat karwaai thi, un raato'n mein alag se Tahajjud ke naam se Nabi ﷺ ka Qiyaam ul Lail adaa karna hargiz saabit nahi hai. Balke Sahaba Ikram ﷺ ke bayan ke mutabiq Aap ﷺ ke Taraweeh ki jamat se farigh hone ke baad itna waqt hi nahi bacha tha ke koi doosri mutaddid rakato'n waali namaz padhi jaa sakti. Yehi wajah hai ke Imam Bukhari aur deegar mohaddiseen ne Ummul Momineen Hazrat Ayesha ﷺ se marwi Qiyaam ul Lail ya Tahajjud ki 11 rakato'n waali namaz par mushtamil hadees ko Kitab ut Taraweeh mein zikar kiya hai.

1. Is namaz e taraweeh ke hi Tahajjud hone, Nabi ﷺ ke maah e ramzan mein Tahajjud ki jagah sirf Taraweeh hi padhne aur Tahajjud ke naam se doosri namaz naa padhne ki waazeh daleel wo hadees hai, jisme Hazrat Abu Zar Ghaffari ﷺ farmate hain: Hamne Nabi ﷺ ke saath maah e ramzan ke roze rakhe, Aap ﷺ ne hame'n 23rd roze tak qiyaam nahi karwaaya aur is raat jab qiyaam karwaya to itni lambi qiraa-at farmai ke pehli raat ka ek tihaai hissa aur doosri raat ka aadha hissa qiyaam mein hi guzar gaya..... aur teesri raat jab Aap ﷺ ne qiyaam ki jamat karwaai to itni lambi tilaawat farmai:

Hatta ke ham dar gae ke aaj kahee'n ham falaah se hi naa reh jaae'n. Maine arz³⁴ kiya ke falaah se kya muraad hai? to Unho'n ne farmaya: Sehri khaana.³⁵

حتى نخوفنا ان يفوتنا الفلاح قلت: ما الفلاح؟ قال السحور.

“Hatta ke ham dar gae ke aaj kahee'n ham falaah se hi naa reh jaae'n” ye alfaaz Saheeh ibne Khuzaima ke hain, jinho'n ne ise saheeh us sanad qaraar diya hai. Dr. Mustafa Azmi ne bhi isey Saheeh kaha hai aur Allama Albani ne unke Saheeh kehne ko bar-qarar rakha hai.³⁶

2. Nabi ﷺ ne 3 roz Sahaba Sahaba Ikram ﷺ ko Taraweeh padhai aur ye silsila band kar diya aur uska sabab baaz riwayaat mein ye bayan farmaya:

Lekin mujhe khadsha hogaya ke kahee'n tum par Salat ul Lail farz naa kardi jaae aur tum isse aajiz reh jaao.³⁷

ولكني خشيت ان تفرض عليكم صلاة الليل فتعجزوا عنها.

Jabke baaz riwayaat mein ye alfaaz bhi hain:

Mujhe khadsha hua ke is maah ka qiyaam kahee'n tum par farz na kar diya jaae.³⁸

خشيت ان يفرض عليكم قيام الليل هذا الشهر.

Is baat par sabka ittefaaq hai ke in raato'n mein jis namaz ki jamat Nabi ﷺ ne karwaai thi wo Taraweeh hi thi aur aise hi in ahadees e saheeha ki baaz riwayaat mein Salat ul Lail aur Qiyaam haazash Shahar bhi kaha gaya hai.

To goya Taraweeh hi Ramzan mein Salat ul Lail aur Tahajjud hai.

3. Hazrat Umar Farooq ﷺ bhi Namaz e Taraweeh o tahajjud ko ek hi samajhte the aur log raat ke pehle hissa mein Taraweeh padhte the, jabke wo raat ke aakhri hissa mein Taraweeh padha karte the, magar sirf ek hi martaba jaisa ke Allama Anwar Shah Kashmiri Hanafi ne tafseel zikar ki hai.³⁹

³⁴ T: Raawi

³⁵ Abu Dawood: 1362; Tirmizi: 787; Nasai: 1364; Saheeh Ibne Hibban: 2538; Saheeh Ibne Khuzaima: V3 P338 # 2206

³⁶ Saheeh Ibne Khuzaima: V3 P338 Tehqeeq al Azmi

³⁷ Fathul Mulhim: V2 P322

³⁸ Fathul Mulhim: V2 P322

³⁹ Faizul Baari: V2 P429

4. Allama Anwar Shah Kashmiri رحمۃ اللہ علیہ ne Imam Muhammad bin Nasar Maroozi se naqal karte hue likha hai ke baaz ulama e salaf ka kehna hai ke jo shakhs Taraweesh padhe isey phir Tahajjud nahi padhni chaahiye aur baaz ulama ne nawaafil ki ijaazat di hai aur aagey likhte hain ke ulama e salaf ka ye ihtelaf e raae bhi is baat ki daleel hai ke unke nazdeek dono namaze'n ek hi hain.⁴⁰

Tahajjud o Taraweesh Mein Farq Saabit Karne Ki Baaz Kawisho'n Ka Mukhtasar Jaaeza:

Sabeqa Dalaael ki raushni mein insan o diyaanat ke saath ghaur karne par waazeh ho jaata hai ke Tahajjud aur Taraweesh dono naam ek hi namaz ke hain. Taaham baaz hazraat bade shadd o madd se dono mein farq karne ke qaael hain aur is farq ko numaya'n karne ke liye baaz nukaat ki nishan dahi ki jaati hai. Jinki haqeeqat ko washegaaf karte hue Dr. Mukhtada Hasan Azhari Jaamea Salafiyya Banaras likhte hain:

1. Ek farq ye batlaaya jaata hai ke Taraweesh shuru raat mein padhi jaati hai aur Tahajjud akheer raat mein. Magar ye mahez ghalat fehmi hai. Tahajjud aur Taraweesh ka waqt bilkul ek hai, yaane Taraweesh ke baad fajr se pehle tak. Chunache ek riwayat mein Hazrat Ayesha رضی اللہ عنہا ka ye bayan marwi hai ke: "Rasool Allah ﷺ isha se farigh hone ke baad se fajr tak ke waqfa mein 11 rakat padhte the".

Aur doosri riwayat mein unho'n ne iski tafseel ye bataai hai ke:

"Aap ﷺ ne raat ke har hissa mein tahajjud ki namaz padhi hai. Kabhi shuru raat mein, kabhi darmiyan raat mein aur kabhi akheer raat mein".⁴¹

Hazrat Anas رضی اللہ عنہ ka byan hai ke: Ham nabhi ﷺ ko raat ke jis hissa mein sotey hue dekhna chaahte, dekh sakte the.⁴²

Yaane Aap ﷺ ne Tahajjud ke liye raat ka koi hissa masalan ibtedaai yaa darmiyaani yaa aakhri makhsoos nahi kar rakha tha, balke raat ke jis hissa mein kisi roz namaz padhte, isi hissa mein kisi roz sote the. Is tarha chand roz musalsal aapko dekha jaata to raat ke har hissa mein kabhi sote aur kabhi jaagte hue dekha jaa sakta tha.

Baena yehi maamla Taraweesh ka hai, ke ise raat ke jis hissa mein chaahe'n padh sakte hain. Aam log sahalat ke liye shuru raat mein padhte the, magar Hazrat Umar رضی اللہ عنہ akheer raat mein padhte the, Nabi ﷺ ne teesri raat aur baad mein Sahaba Ikram رضی اللہ عنہم ne bhi kabhi kabhi ise saher tak tool de diya tha.

2. Tahajjud aur Taraweesh mein ek doosra farq ye bhi batlaaya jaata hai ke Taraweesh jamat se padhi jaati hai aur Tahajjud bilaa jamaat.

Magar ye bhi saheeh nahi hai, dono hi namaze'n jamat ke saath padhi jaa sakti hain aur bilaa jamaat bhi. Tahajjud mein Nabi ﷺ ke saath doosro'n ki shirkat ke waqeaat bhi milte hain. Chunache ek baar Ibne Abbas رضی اللہ عنہ shareek the. Ek baar Hazrat Huzaifa, ek baar Hazrat Ibne Masood aur ek baar Hazrat Jabir رضی اللہ عنہ.⁴³

Taraweesh ki namaz bhi Nabi ﷺ ne sirf 3 raat jamat se padhaai, iske baad farziyyat ke andesha se jamat mauqoof kardi aur ghara'n mein padhne ka mashwara diya. Is par khilafat e farooqi ke ibtedaai daur taka mal hota raha.⁴⁴ Yaane Rasool Allah ﷺ ke hasb e mashwara Sahaba Ikram apne apne ghara'n mein bilaa jamat Taraweesh padhte rahe. Balke jo hazraat Masjid e Nabawi ﷺ mein aate the, unme bhi koi akela

⁴⁰ Faizul Baari: V2 P420

⁴¹ Muslim: V1 P255

⁴² Nisai aur Allama Albani ne isey Saheeh qaraar diya hai aur likha hai ke ye Saheeh Bukhari mein bhi hai, dekhiye: Hashiya Mishkat: V1 P379

⁴³ Saheeh Musim: V1 P160-164

⁴⁴ Bukhari: V1 P147-198

padhta tha aur kisi ke peeche chand afraad ki ek toil khadi ho jaati thi. Ek hi namaz, ek hi masjid mein mukhtalif toliyo'n ke andar bat kar padhne mein kai khatraat muzmir ho sakte the. Is liye Hazrat Umar رضي الله عنه ne masjid mein aane waalo'n ko ek hi imam ke tahat jamaa kar diya. Kyou'nke ab farziyyat ka andesha nahi raha tha aur Nabi ﷺ ki matlooba maslehat poori ho chuki thi.

Lekin khud Hazrat Umar رضي الله عنه aur baaz deegar hazraat bhi is jamat mein shareek naa hote the. Hazrat Umar رضي الله عنه akheer raat mein Taraweeh padhna afzal samajhte the.

Is tafseel se maloom hua ke Taraweeh ke liye jamat naa zaroori hai naa ahem. Isey ba-jamaat bhi padh sakte hain aur bilaa jamaat bhi aur baeena yehi hukum tahjjud ka bhi hai.

Ye bhi yaad rahe ke agar ek hi namaz kisi zamana mein jamat se aur kisi zamana mein bila-jamat padhi jaae to mahez baa-jamat aur bila-jamat ke farq se wo dono 2 alag alag namzae'n nahi ho jaate'n. Aakhir witr ki namaz bhi 11 mahina bilaa jamat padhi jaati hai aur Ramzan mein jamat ke saath. Lekin kya koi is baat ka qaael hai ke 11 mahina to ye witr hai aur ramzan mein witr nahi, balke kuch aur hai?

3. Tahajjud aur Taraweeh mein ek teesra farq ye bhi batlaaya jaata hai ke Tahajjud ki mashru'iyyat nass e qurani se hui hai:

(Raat Ke Kuch Hissa Mein) Tahajjud Ki Namaz Mein
(Quran Padhe'n).⁴⁵

فَتَهَجَّدُ بِهِ تَافِلَةً لَكَ
فَمِ اللَّيْلِ إِلَّا قَلِيلًا

Raat Ko Qiyaamt Karo, Magar Thodi Raat Mein.⁴⁶

Aur Taraweeh ki masnooniyyat ahadees se hui.

Nabi ﷺ ne farmaya: Maine ramzan ke qiyaam ko masnoon kiya.⁴⁷

سَنَنْتُ لَكُمْ قِيَامَهُ.

Magar ye istedlal bhi ghalat fehmi par mabni hai. Mazkoora dono ayato'n se ye to zahir hi hai ke tahajjud aur Qiyaam ul Lail dono ek hi namaz ke naam hain. Ye bhi zahir hai ke jis Qiyaam ul Lail ki mashru'iyyat nass e qurani se ho rahi hai wo Ramzan aur ghair e ramzan dono ko shamil hai. Iski taa'eed Nabi ﷺ ke is irshad se bhi hoti hai:

Allah ne is (ramzan) ka roza farz kiya hai aur uska qiyaam nafil banaya hai.⁴⁸

جَعَلَ اللَّهُ صِيَامَهُ قَرِيبَةً وَ قِيَامَ لَيْلِهِ تَطَوُّعًا.

Ab TXT "Maine ramzan ke qiyaam ko masnoon kiya" waali hadees ko lejiye. Isme Taraweeh ka lafz nahi hai, balke TXT Qiyaam e Ramzan ka lafz hai aur nass e qurani Qiyaam e Ramzanko bhi shamil hai aur jab Qiyaam e Ramzanhi ka naam Taraweeh hai to kaun keh sakta hai ke nass e qurani isko shamil nahi. Pas haqeeqat ye hai ke Taraweeh ki mashru'iyyat nass e quran hi se hui hai.

Rahi TXT "Maine ramzan ke qiyaam ko masnoon kiya" waali hadees to ye sakht za'eeif hai. Iske ek raawi Nazar bin Shaibaan ke mutalliq ibne Muye'en ka irshad hai ke iski hadees kuch nahi. Imam Bukhari aur Imam Daraqu'tni ne bhi uski is hadees ki tazeef ki hai.⁴⁹

Phir ye hadees mazkoora saabeqa hadees ke ma'aruz bhi hai, lekin iske bawajood agar isey layaq e etebaar maan bhi le'n to yaad rahe ke Shaare'e haqeeqatan Allah Ta'ala hai. Is liye Nabi ﷺ ki taraf Qiyaam e Ramzanki nisbat mashru'iyyat ke etebaar se nahi, balke sirf is etebaar se hai ke Aap ﷺ aam tahajjud ke muqable mein uski taraf

⁴⁵ Surah Bani Israel: 79

⁴⁶ Surah Muzammil: 02

⁴⁷ Nasai: Ye hadees za'eeif hai, jaisa ke kuch tafseel aagey aarahi hai

⁴⁸ Sunan Kubra Bayhaqi, basanad Za'eeif, Jaisa ke Albani ne likha hai: Hashiya Mishkat: V1 P613

⁴⁹ Tehzeeb ut Tehzeeb: V10 P438; Mizan ul Etedaal: V3 P234

ziyada tawajjo aur shauq dilaaya hai. Iske fazaael o barakaat bayan kiye hain. Taadaad e rakat aur kaifiyyat e adaa waghaira ki tafseelaat bataae'n.

Ye bhi yaad rahe ke Lailatul Qadar ki mashru'iyat aur masnooniyat ka zikar khusoosi taur par Qiyaam e Ramzanse alag kiya gaya hai. Magar koi nahi kehta ke Lailatul Qadar ki namaz aam Qiyaam e Ramzanse juda koi namaz hai. Isi tarha Qiyaam e Ramzan (Taraweeh) ka zikar tahajjud se alag ho jaane ki wajah se koi juda namaz nahi ban jaati.

Aaiye! Is silsila mein Maulana Anwar Shah Kashmiri ka ek jaame bayan padhiye! Wo likhte hain:

“Aam taur par ulama (hanafiyya) ye kehte hain ke Taraweeh aur Salat ul Lail (tahajjud) 2 mukhtalif noe'e namaze'n hain. Lekin mere nazdeek mukhtariya ye hai ke ye dono namaze'n ek hain. Agarche in dono ke ausaaf mein kuch ikhtelaf hai.... magar sifaat ke ikhtelaf ko noe'e ikhtelaf ki daleel banana mere nazdeek theek nahi hai. Haqeeqat mein ye dono namaze'n ek hi hain. Awwal shab mein padhi gai to iska naam Taraweeh hua aur aakhir shab mein adaa ki gai to iska naam Tahajjud hua aur jab in dono ke ausaaf mein kuch ikhtelaf bhi hai to is lehaz se agar iske 2 naam ho'n to kya ta'ajjub hai? in dono namazo'n ka mutaghaaer an noe'e hona us waqt saabit hoga jab ye saabit ho jaae ke Rasool Allah ﷺ ne Taraweeh ke saath saath namaz e tahajjud bhi adaa farmai thi”.⁵⁰

قَالَ عَامَّةُ الْعُلَمَاءِ أَنَّ التَّارَوِيحَ وَصَلَاةَ اللَّيْلِ نَوْعَانِ مُخْتَلَفَانِ
وَالْمُخْتَارُ عِنْدِي أَنَّهُمَا وَاحِدٌ وَإِنْ اخْتَلَفَتْ صَشَفَتْهُمَا... وَجَعَلُ
اخْتِلَافِ الصَّفَاتِ دَلِيلًا عَلَى اخْتِلَافِ نَوْعَيْهِمَا لَيْسَ بِجَيِّدٍ عِنْدِي،
بَلْ كَانَتْ تِلْكَ صَلَاةً وَاحِدَةً إِذَا تَقَدَّمَتْ سُمِّيَتْ بِاسْمِ التَّارَوِيحِ وَ
إِذَا تَأَخَّرَتْ سُمِّيَتْ بِاسْمِ التَّهَجُّدِ، وَلَا يَدْعُ فِي تَسْمِيَّتِهَا بِاسْمَيْنِ
عِنْدَ تَغَايُرِ الْوُصْفَيْنِ، فَإِنَّهُ لَا حَرَجَ فِي التَّغَايُرِ الْأِسْمِيِّ إِذَا
اجْتَمَعَتْ عَلَيْهِ الْأُمَّةُ وَ إِنَّمَا يَثْبُتُ تَغَايُرُ النُّوعَيْنِ إِذَا أَثْبَتَ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى التَّهَجُّدَ مَعَ إِقَامَتِهِ بِالتَّارَوِيحِ.

Maulana Anwar Shah ka bayan aapne padh liya, jinke mutalliq Maulana Ashraf Ali Thanwi ka irshad hai ke: Is ummat mein inka wujood islam ki sadaaqat ki daleel aur mustaqil moa'ajza hai.⁵¹

Ab mazeed itmenan ke liye Maulana Rasheed Ahmad Gangohi ka bayan bhi padhiye: “Ahle ilm par ye baat posheeda nahi hai ke Qiyaam e Ramzan (Taraweeh) aur Qiyaam ul Lail (Tahajjud) fil-waaqe dono ek hi namaz hai. Jo Ramzan mein musulmano ki asaani ke liye awwal shab mein muqarrar kardi gai hai. Magar ab bhi azmiyat isi mein hai ke aakhir shab mein adaa ki jaae. Jo log Aap ﷺ ke haq mein tahajjud ki farziyyat ke qaael hain, unke nazdeek mohaqiq baat ye hai ke Taraweeh aen e tahajjud hai..... aur jo log ye kehte hain ke tahajjud ki farziyyat Rasool Allah ﷺ ke haq mein bhi mansooq ho gai, jaisa ke Hazrat Ayesha ؓ ka qaul hai. To unke maslak ke mutabiq Tahajjud par Aap ﷺ ki muwazabat iske sunnat e muakkadah hone ke daleel hogi aur qauli hadeese'n istehbaab par dalaalat kare'ngi, magar ramzan ki tahajjud jo aen e Taraweeh hai daleel e qauli ki binaa par sunnat e muakkadah hi rahegi. Allah A'alam”⁵²

Khulasa ye ke zaman ramzan ke tahajjud hi ka naam Taraweeh hai. Is liye Hazrat Ayesha ؓ ki hadees jisme ye bayan kiya gaya hai ke Nabi ﷺ Ramzan aur ghair e Ramzan mein raat ki namaz 11 rakat se ziyada nahi padhte the. Isse kisi adna shubha ke baghair Taraweeh ki tadaad 11 rakat Masnoon saabit hoti hai.

Doosri Hadees

Namaz e Taraweeh ke Masnoon adad ke ta'ayyun par dalaalat karne waali doosri hadees Mojam Tibrani Sagheer, Qiyaam ul Lail Maroozi, Saheeh Ibne Hibban aur Saheeh Ibne Khuzaima mein Hazrat Jabir ؓ bayan karte hain:

⁵⁰ Faiz ul Baari: V2 P420

⁵¹ Al Furqan Bareilly: Safar 1372 hijri

⁵² Lataaef e Qasmiya: P13-17 Maktoob 3

Hame'n Nabi ﷺ ne maah e ramzan mein namaz (Taraweeh) ki 8 rakat padhae'n aur witr padhae.⁵³ صلی بنا رسول اللہ صلی اللہ علیہ وسلم فی رمضان ثمان رکعات و اوتر.

Ye hadees bhi sahihain waali hadees ke ma'ane mein iski muwaiyad hai. Aur ek aen shahid ki shahaadat hai. Kyou'nke Hazrat Jabir رضي الله عنه ne bhi is hadees mein aagey poora waaqea bayan kiya hai ke isse agli raat bhi ham sab ekatthe hokar Aap ﷺ ki aamad ke muntazir rahe, lekin Aap ﷺ bahar tashreef nahi laae aur subha poochne par bataya:

Main dar gaya ke kahee'n ye tum par farz naa hojaae.⁵⁴ انّی خشیت أن یکتب علیکم.

Allama Zahabi ne Mizan ul Etedaal mein is hadees ko zikar karne aur jarah o ta'adeel bayan karne ke baad kaha hai ke iski sanad ausat darja ki hai aur Nabi ﷺ ki rakaat e taraweeh ki tadaad zikar karne ke liye Hafiz ibne Hajar ne is hadees ko Fathul Baari mein naqal kiya hai aur Muqaddama Fathul Baari mein unki apni saraahat ki roo se ke wo Fathul Baari mein jis hadees se bhi istedlal kare'nge wo Saheeh ya kam-az-kam Hasan darja ki hogi. Ye hadees kam-az-kam Hasan darja ki saabit hoti hai. (jo ke Allama Zahabi ke qaul ke muafiq hai) is hadees ki sanad ke ek raawi Isa bin Jaariya par Maulana Shoq Nemwi ne Asaar as Sunan naami apni kitab mein kuch kalaam naqal kiya hai. Jabke Allama A. Rahman Mubarakpuri ne Allama Zahabi jisey (Ibne Hajar ke nazdeek naqd e rijaal mein isteqla e taamm ka darja rakhne waale) mohaddis ke muqable mein, unke kalaam ko qaabil e iltefaat qaraar nahi diya.⁵⁵

Teesri Hadees

Taadaad e Taraweeh ke ta'ayyun aur Masnoon adad ke taqarrur se talluq rakhne waali teesri hadees Musnad Abi Ya'ala aur Mojam Tibrani Ausat mein Hazrat Jabir bin Abdullah رضي الله عنه se marwi hai. Jisme wo bayan karte hain:

Hazrat Ubai bin Ka'ab رضي الله عنه Nabi ﷺ ki khidmat mein tashreef laae aur arz guzar hue ke Ya Rasool Allah ﷺ aaj raat yaane ramzan ki raat mein mujhse ek kaam sarzad ho gaya. Aap ﷺ ne poocha: Aye Ubai! Wo kya kaam hai? Kehne lage: Mere ghar ki khawateen ne kaha: Ham quran (ziyada) nahi padhtee'n, lehaza ham aapke saath Taraweeh padhe'ngi. Wo kehte hain ke maine unhe'n 8 rakat (Taraweeh) padhai aur phir witr. Ye Aap ﷺ ki sunnat e raza (taqreeri hadees) hai. Kyou'nke Aap ﷺ ne unse kuch naa kaha.⁵⁶ جاء أبيُّ بنُ كعب الى رسول الله صلی اللہ علیہ وسلم فقال: يا رسول الله! انه كان منی الليلة شئٌ يعنى في رمضان؟ قال: وما ذاك يا أبي؟ قال: نسوة في داري قلن: إنّنا لا نقرأ القرآن، فنصلى بصلواتك. قال: فصليت بهنّ ثمان ركعات و اوترت، فكانت سنة الرضاء ولم يقل شيئاً.

Majmua az Zawaaed mein Allama Haithami ke baqul ye Hasan darje ki hadees hai aur kisi kaam ka Aap ﷺ ke ilm mein laaya jaana yaa kisi kaam ko Aap ﷺ ka ba-chashm e khud mulaaheza farmana aur phir is par khamosh rehna. Ye Aap ﷺ ki razamandi ki daleel hai. Jaisa ke khud isi hadees ke alfaaz se pataa chal raha hai aur agar Hazrat Ubai bin Ka'ab رضي الله عنه ka ye فعل (8 taraweeh aur witr padhna) saheeh naa hota to Nabi e Akram ﷺ is par nakeer farmate. Khamosh naa rehte, kyou'nke kisi ghalat kaam ko hote dekha kar yaa sunkar nakeer kiye baghair khamoshi ikhteyar kar lena mansab e nabuwwat ke hi khilaf hai.

⁵³ Saheeh Ibne Khuzaima: V2 P138 aur Albani ne ise ta'aliqaat e Ibne Khuzaima mein Saheeh qaraar diya hai, ba hawaala Tohfatul Ahwazi: V3 P525; Salat Allah Ta'ala Taraweeh: P33-34; Mukhtasar Qiyaam al Lail by Maroozi: P155 (printed Allah Ta'ala Hadees academy, Faislabad); Allah Ta'ala Ta'aleeq al Mumjad: P138; Al Mara'ah: V2

P299, Allama Zahabi ne iski sanad ko ausat darja ki qaraar diya hai; Mizan ul Etedaal: V3 P311

⁵⁴ As above

⁵⁵ Tohfatul Ahwazi: V3 P525

⁵⁶ Tohfatul Ahwazi: V3 P525-526; Majmua az Zawaaed: V3 P74; Qiyaam al Lail by Maroozi

Chauthi Hadees

Isi mauzoo ki 4th hadees Muwatta Imam Malik, Sunan Kubra Bayhaqi, Musannaf Ibne Abi Shaiba aur Sunan Saeed bin Mansoor mein hai. Jisme Saeb bin Yazid bayan karte hain:

Ameer ul Momineen Hazrat Umar Farooq رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem Daari رضي الله عنه ko hukum farmaya ke wo logo'n ko 11 rakat padhaya kare'n aur imam 1-1 rakat mein 100-100 ayat padhta, hatta ke ham thak kar a'asaa ka sahara lene par majboor ho jaate the aur tuloo e fajr ke qareeb jaakar ham namaz e taraweeh se farigh hote the.⁵⁷

أمر عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ابِيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ وَ
تَمِيمًا الدَّارِيَّ رَضِيَ اللَّهُ عَنْهُ أَنْ يَقُومَا لِلنَّاسِ أَحَدَى عَشْرَةَ رَكْعَةً
وَكَانَ الْقَارِيءُ يَقْرَأُ بِالْمِثْنِ حَتَّى كُنَّا نَعْتَمِدُ عَلَى الْعَصَا مِنْ طَوْلِ
الْقِيَامِ وَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ.

Is hadees ko naqal karne ke baad Maulana Soof Nemwi likhte hain ke iski sanad Saheeh hai⁵⁸ Allama Albani ne bhi is hadees ki sanad ko saheeh qaraar diya hai.⁵⁹

Allama Ibne Abdul Barr ne Imam Malik رضي الله عنه ki 11 rakat waali is riwayat ke baare mein kaha hai ke Imam Malik رضي الله عنه isme munfarid hain. Halaa'nke ye baat ek baatil wahem hai, jaisa ke Allam Zarqaani ne Muwatta ki sharah mein Ibne Abdul Barr ki tardeed karte hue kaha hai ke inka ye qaul durust nahi hai aur Allama Abdur Rahman Mubarakpuri ne bhi Tohfatul Ahwazi mein aur Shooq Nemwi ne Asaar as Sunan mein Ibne Abdul Barr ke is wahem ko baatil qaraar diya hai.⁶⁰

Imam Malik رضي الله عنه ne apne liye 11 rakato'n ko hi ikhteyar kiya hai, chunache Imam Suyuti apne risala Al Masabeeh Fis Salat Allah Ta'ala Taraweeh mein apne saathiyo'n mein se Al Jauzi ke hawaale se bayan karte hain ke Imam Malik ne kaha: Jis adad par Hazrat Umar رضي الله عنه ne logo'n ko jamaa kiya, mujhe wohi sabse ziyada mehboob hai aur wo hai 11 rakate'n aur yehi Nabi ﷺ ki namaz hai. Unse poocha gaya ke witr samet 11 rakat? To Unho'n ne farmaya: Haa'n aur 13 bhi qareeb hi hai, albatta ye jo ba-kasrat rakate'n hain unke baare mein farmaya:

Main nahi naajta ke ye ba-kasrat rakate'n kisne ejaad kardi hain.⁶¹

وَلَا أَدْرِي مِنْ أَيْنَ أُحَدِّثُ هَذَا الرُّكُوعَ الْكَبِيرَ.

11 rakato'n wali riwayat par Imam Malik رضي الله عنه ki matabe'at Yahya bin Saeed Qattan ne Musannaf ibne Abi Shaiba⁶² mein, Abdul Aziz bin Muhammad ne Sunan Saeed bin Mansoor mein, Ismail bin Umaiyya, Usama bin Zaid, Muhammad bin Ishaq aur Ismail bin Jafar ne Saheeh ibne Khuzaima⁶³ mein ki hai.

Albatta Muhammad bin Ishaq ne 13 rakat ka zikar kiya hai. Imam Muhammad bin Nasar Maroozi ne Qiyaam ul Laial⁶⁴ mein kaha hai ke Qiyaam e Ramzanke baare mein Saeb bin Yazeed ki hadees se ziyada saheeh hadees aur koi nahi hai. Yaane 13 rakat wali jisme Saeb bin Yazid رضي الله عنه bayan karte hain:

Ham ahed e farooqi mein maah e ramzan mein Qiyaam ul Lail ki 13 rakate'n padha karte the.⁶⁵

كُنَّا نَصَلِّي فِي زَمَنِ عُمَرَ فِي رَمَضَانَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

Imam Muhammad bin Ishaq ne kaha:

Isse saheeh hadees, Taraweeh ke silsile mein maine doosri koi nahi suni.⁶⁶

وَهَذَا أَتَيْتُ مَا سَمِعْتُ فِي ذَلِكَ.

⁵⁷ Muwatta Imam Malik Ma'a Tanweer al Hawaalik by Suyuti: V1 P138; Mishkat: V1 P407; Tohfatul Ahwazi: V3 P256; Qiyaam ul Lail: P155; Sunan Kubra Bayhaqi: V2 P496

⁵⁸ Allah Ta'ala Tohfa & as above

⁵⁹ Mukhtasar Saheeh Bukhari: P47; Salat Allah Ta'ala Taraweeh: P160

⁶⁰ Sharah az Zarqaani: V1 P39; Allah Ta'ala Tohfa: V3 P526

⁶¹ Allah Ta'ala Tohfa: V3 P523

⁶² V2 P289

⁶³ V4 P186

⁶⁴ P95

⁶⁵ Qiyaam ul Lail: P95, bahaawal Salat Allah Ta'ala Taraweeh: P60; Allah Ta'ala Tohfa: V3 P526

⁶⁶ Fathul Baari: V4 P254

Aur 13 rakat ki is riwayat se maloom hua ke Muhammad bin Ishaq isme munfarid hain.

Paachwee'n Hadees

Lekin ye riwayat Ummul Momineen Hazrat Ayesha Siddiqah رضي الله عنها ki Saheeh Muslim waali is hadees ke muafiq hai, jisme 13 rakato'n ka hi zikar hai, lekin isme fajr ki 2 sunnate'n bhi shamil hain.⁶⁷

Is tarha mukhtalif riwayaat mein mutabeqat bhi ho jaati hai. Chunache Saheeh Muslim mein is hadees ke alfaaz ye hain:

Nabi ﷺ Fajr ki 2 rakato'n samet 13 rakat padha karte the.⁶⁸ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً بَرَكْعَتِي الْفَجْرِ.

Mazkoora sabeqa tamaam ahadees o asaar mein 11 rakato'n ka hi zikar aaya hai aur hadees e Ayesha رضي الله عنها ke siwa baaqi sab Qiyaam e Ramzan ya Namaz e Taraweesh ke baare mein hi hain, jabke mutlaq tahajjud ke baare mein bhi Saheeh Bukhari o Muslim aur Abu Dawood mein 8 rakato'n aur witr'o'n ka hi zikar milta hai, ziyaada ka nahi. Aur in 8 ke saath 5 witr yaane 13 rakaten yaa Isha o fajr ki aakhri o pehli sunnato'n samet 12 rakato'n yaa unme se kisi ek ki sunnato'n samet 10 rakato'n aur 3 rakat witr ka tazkirah milta hai.⁶⁹

11 Rakat Ke Adad Ki Hikmat:

Sabeq mein zikar ki gai tafseel se maloom hua ke namaz e taraweesh ya Qiyaam e Ramzan o Qiyaam ul Lail ka witr'o'n samet Masnoon adad 11 rakate'n hi hai aur is 11 ke adad ki hikmat kya hai? is silsila mein Hafiz ibne Hajar Asqalaani رحمته الله Fathul Baari mein likhte hain: Mujh par zahir hua hai ke 11 se ziyada rakate'n naa padhne ki hikmat dar-asal ye hai ke namaz e taraweesh aur witr dono hi raat ki namaz ke saath khaas hain aur din ke farz Zohar ki 4 aur Asar ki 4 aur Maghrib ki 3 rakate'n yaane kul 11 rakat din ke witr hain. To munaasib yehi tha ke ijmaal o tafseel har etebaar se raat ki namaz bhi din jitni hi ho aur jin riwayat mein 13 rakato'n ka zikar hai, unki munasebat dinki namazo'n ki rakato'n se you'n mumkin hai ke jab mazkoora 3 namazo'n ki 11 rakato'n mein fajr ki 2 farz rakate'n bhi shamil kar le'n to 13 ho jaati hain. Kyounke apne maa-ba'ad ke etebaar se wo bhi dinki hi namaz hai.⁷⁰

⁶⁷ Muslimo Sharah Nawawi: 3-6-17)

⁶⁸ As above

⁶⁹ Tohfatul Ahwazi: V3 P524-527

⁷⁰ Fathul Baari: V3 P21

Bees 20 rakat Taraweeh Se Mutalliq Hadees Ki Haqeeqat:

Sabeqa tafseel se ye baat bhi maloom ho gai ke saheeh tareen ahadees aur Asaar e Sahaba عليه السلام ki roo se Taraweeh ka adad Masnoon 11 rakat hai. Ab rahi wo hadees aur asaar jin se 20 taraweeh ka pataa chalta hai.

To 20 taraweeh ke zikar par mabni Nabi ﷺ tak poho'nchne waali sanad par mushtamil yaane marfoo hadees Hazrat Ibne Abbas رضي الله عنه se Musannaf ibne Abi Shaiba, Mojam Tibrani Kabeer, Sunan Kubra Bayhaqi, Musnad Obaid bin Hameed al Kashi, aur Mojam Baghwi mein marwi hai, jisme wo bayan karte hain:

Nabi ﷺ ramzan mein witro'n ke siwaa 20 rakate'n padha karte the.⁷¹ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي رَمَضَانَ عَشْرِينَ رَكْعَةً سَوِيًّا

20 rakat Taraweeh ke zikar par mabni shayad sirf yehi ek marfoo hadees hai, kyou'nke is mauzoo ki doosri koi riwayat hamari nazar se nahi guzri. Albatta baaz sahaba ke asaar hain, jinhe'n ham aagey chal kar zikar kar rahe hain aur yaha'n is marfoo riwayat ki istenaadi haisiyat ke ta'ayyun ke liye ham mahereen e fun e hadees ke aqwaal pesh kar rahe hain.

1. Maarooof Hanafi Mohaddis Allama Zeli, Nasb ur Raaya Fee Takhreej Ahadees al Hidaaya mein likhte hain: Ye riwayat Imam Abu Bakar bin Abi Shaiba ke daada Abu Shaiba Ibrahim bin Usman ki wajahse ma'alool (illat waali) hai. Kyou'nke uske za'ee'f hone par tamaam mohaddiseen e ikram ka ittefaq hai aur Ibne A'adee ne Al Kaamil mein ise kamzor qaraar diya hai. Phir ye riwayat is saheeh hadees ke bhi khilaf hai jisme Ramzan o ghair ramzan kisi waqt Nabi ﷺ ke 11 rakat se ziyada naa padhne ka zikar aaya hai aur Abu Salma bin A. Rahman ke tareeq se Hazrat Ayesha رضي الله عنها se marwi hadees ... ما كان يزيدو في رمضان ولا في غيره... bhi naqal ki hai. Jo ham "masnoon adad e Taraweeh" ke ta'ayyun ke liye pehli hadees ke taur par zikar kar aae hain.⁷²
2. Aise hi ek doosre hanafi aalim Maulana Shooq Nemwi apni kitab Asaar as Sunan ke hashiya par likhte hain ke Abu Shaiba Ibrahim bin Usman za'ee'f hai. Imam Bayhaqi ne is hadees ko warid karke aakhir mein likha hai ke Abu Shaiba Ibrahim bin Usman al A'abasi al Kufi isme munfarid hai aur wo za'ee'f hai.

Aur Tehzeeb al Kamaal mein Mazee likhte hain: Imam Ahmad, Yahya aur Ibne Dawood ne kaha ke ye (Abu Shaiba) za'ee'f hai. Aur Yahya ne ye bhi kaha hai ke ye siqa nahi hai. Imam Nasai aur Dulaabi ne kaha hai ke ye matrook ul hadees hai aur Abu Hatim ne kaha ke: TXT Hadees bayan karne mein za'ee'f o kamzor hai aur mohaddiseen isse hadees riwayat karne se sukoot kiye hue hain aur saleh ne kaha hai ke wo za'ee'f tha, uski bayan karda hadees naa likhi jaae aur aagey chal kar Mazee kehte hain: Iski munkar riwayat mein se ek wo hai jisme hai ke Nabi ﷺ ramzan mein 20 rakate'n padha karte the. Aise hi Mizan ul Etedaal mein Allama Zahabi ne bhi kaha hai.⁷³

Hafiz ibne Hajar رحمته الله ne Taqreeb ut Tehzeeb mein isey Matrook ul Hadees qaraar diya hai.⁷⁴

Nasbur Raaya mein Allama Zeli ke naqal karda aqwaal ke baad se lekar Hafiz ibne Hajar ke qaul tak ke tamaam aqwaal Asaar as Sunan mein Maulana Shooq Nemwi ne bhi naqal kiye hain.

3. Ek teesre hanafi aalim Shaikh ibne Hammam ne Fathul Qadeer Sharah Hidaaya mein is hadees ko naqal karne ke baad likha hai: Abu Shaiba ki wajah se ye za'ee'f hai aur tamaam mohaddiseen iske zoaf par muttafiq hain aur phir ye ek saheeh hadees ke muqalif bhi hai.⁷⁵

⁷¹ Tohfatul Ahwazi: V3 P529

⁷² Nasbur Raaya; Tohfatul Ahwazi: V3 P529

⁷³ Allah Ta'ala Tohfa

⁷⁴ Allah Ta'ala Taqreeb ut Tehzeeb: 25

⁷⁵ Allah Ta'ala Tohfa: V3 P529-30

4. Ek chautha hanafi aalim Allama Aini ne Bukhari Shareef ki sharah Umdatul Qaari mein likha hai: Imam Ibne Abi Shaiba ke Daada Qazi Ausat Abu Shaiba ki Imam Shoa'aba ne takzeeb ki hai aur Imam Ahmad, Ibne Muyeen, Bukhari aur Nasai ne usey zaeeef qaraar diya hai. Aur Imam Ibne Adi ne uski riwayat karda is hadees ko uski manakeer mein se qaraar diya hai.⁷⁶
5. 6/7: Is hadees ko Maulana Abdul Hai Lukhnawai, Maulana Anwar Shah Kashmiri aur Maulana Muhammad Zakariya Kandhelwi jaise ulama e ahnaaf ne bhi zaeeef kaha hai. Gharz Imam Ahmad, Ibne Muyeen, Bukhari, Nasai, Suyuti⁷⁷ aur Haithami ne bhi zaeeef qaraar kiya hai.⁷⁸ Allah Ta'ala Tohfa⁷⁹ mein Allama Abdur Rahman Mubarakpuri farmate hain: Ye hadees sakht zaeeef hai, jisse istedlal karna saheeh nahi, kyou'nke ye istedlal ke layaq hi nahi.

Muta'allega Asaar e Sahaba ﷺ Ki Istenaadi Haisiyat:

20 rakat taraweesh se talluq rakhne waali is mazkoora baala hadees ki istenaadi haisiyat to aapke ilm mein aagai hai. Ab aap khud ba-asaani faisla kar sakte hain ke wo marfoo hadees qaabil e hujjat o istedlal nahi hai. Ab rahi baat Sahaba Ikram se marwi mauqaf o asaar ki, to unme se mohaddiseen ke nazdeek saheeh sanad ke saath marwi Hazrat Umar Farooq رضي الله عنه ka asar (chauthi hadees ke taur par) zikar kiya jaa chuka hai. Jisme mazkoor hai ke unho'n ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem ad Daari رضي الله عنه ko hukum farmaya ke wo logo'n ko 11 rakate'n padhae'n aur wohi adad Imam Malik رحمته الله se mehfooz tar marwi hai.

Pehla Asar e Farooqi:

Yehi Hazrat Umar Farooq رضي الله عنه se saheeh saabit hai aur Musannaf Abdur Razzaq waala asar (jisme 21 rakato'n ka zikar aaya hai) wo ghair mehfooz aur mahez raawi ka wahem hai.⁸⁰

Baqaul Allama Albani: 11 rakat waali hadees ke muqable mein Musannaf Abdur Razzaq ka 21 rakato'n waala asar pesh hi nahi kiya jaa sakta. Jaisa ke Hafiz ibne Hajar ne bhi Fathul Baari mein yehi baat kahi hai aur uski mutaddid wujuhaat hain. Jin mein se ek to ye baat hai ke 21 ka lafz ghalati aur wahem ka nateeja hai. Saheeh lafz 11 hi hai. Doosre ye ke siqa ruwaat⁸¹ 21 kaa nahi, balke 11 ka zikar karte hain. Teesre ye ke 21 ki riwayat bayan karne mein Imam Abdur Razzaq munfarid hain aur wo agarche mashoor maarooof musannif o siqa aur haafiza hain, lekin umar ke aakhri hisaa mein naabina ho jaane ki wajah se hafiza kharab ho gaya tha. Hafiz ibne Hajar ne Allah Ta'ala Taqreeb mein iski sarahat ki hai aur Ibne Islaah ne Muqaddama Uloom ul Hadees⁸² mein Imam Ahmad bin Hambal ka qaul naqal kiya hai ke Imam Abdur Razzaq aakhri umar mein naabina ho gae the. Jiski wajah se unka hafeza saheeh nahi raha tha. Talqeen karne waale ki talqeen ko qubool kar lete the, lehaza jin logo'n ne unke naabina hone ke baad unse suna hai, unke simaa ka etebaar nahi. Imam Nasai farmate hain ke jin logo'n ne unse aakhri umar mein simaa kiya hai, unka simaa mahel e nazar hai aur Muqaddama al Fasl⁸³ mein farmate hain: Jin ruwaat ke hafeza mein ikhtela runuma ho jaae unse jin shagirdo'n ne ikhtelaat se pehle jo kuch riwayat kiya ho, unki is riwayat ko qubool kiya jaaega. Jabke ye mazkoora asar mushtaba riwayat o'n mein dakhil hai. Nez isme shuzooz aur mukhalifat e saheeh bhi maujood hai, jo isko zaeeef banaa rahi hai.⁸⁴

⁷⁶ Umdatul Qari: V6 /11/128

⁷⁷ Al Haawi lil Fataawa: V2 P73

⁷⁸ Umdatul Qari; Namaz e Taraweesh: P36-37; Salah tut Taraweesh: P19-20

⁷⁹ Allah Ta'ala Tohfa: V3 P529

⁸⁰ Fathul Baari: V4 P253; Allah Ta'ala Tohfa: V3 P526-427; Namaz e Taraweesh: P61-63

⁸¹ T: Plural of Raawi

⁸² P 407

⁸³ P391

⁸⁴ Allah Ta'ala Taqreeb: P324; Namaz e Taraweesh: P141

Dosra Asar e Farooqi:

Aise hi Hazrat Umar Farooq رضي الله عنه ke baare mein ek doosra asar Musannaf Ibne Abi Shaiba mein Yahya bin Saeed رضي الله عنه se marwi hai, jisme wo bayan karte hain:

Hazrat Umar Farooq رضي الله عنه ne ek aadmi ko hukum diya ke wo logo'n ko 20 rakat Nt padhae.⁸⁵

ان عمر بن الخطاب رضي الله عنه أمر رجلاً يصلي بهم عشرين
ركعة.

Is asar ke baare mein Maulana Shooq Nemwi Hanafi, Asaar us Sunan mein likhte hain ke iski sanad ke raawi to siqa hain, lekin Yahya bin Saeed Ansari ne Hazrat Umar رضي الله عنه ko paaya hi nahi aur Nemwi ki taa'eed karte hue Allama Abdur Rahman Mubarakpuri Tohfatul Ahwazi mein likhte hain ke ye asar munqata aur naqaabil e istedlal o hujjat hai aur ispar mustazaadiya ke Muwatta Imam Malik aur deegar kutub e hadees mein Saheeh Sanad se marwi hai ke Hazrat Umar رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem Daari رضي الله عنه ko 11 rakate'n padhane ka hukum farmaya tha. Aise hi ye is saheeh hadees ke bhi mukhalif hai, jiski roo se Nabi ﷺ ka 11 rakate'n padhna saabit hai.⁸⁶

Teesra Asar:

Sunan Kubra Bayhaqi aur baaz deegar kutub e hadees mein ek teesra asar Yazeeb in Khusaifa ke tareeq se Saeb bin Yazid se marwi hai. Jisme wo bayan karte hain ke log Hazrat Umar رضي الله عنه ke daur e khilafat mein 20 rakat taraweesh padhte the. Qari hazrat 100-100 ayaat tilawat karte aur Hazrat Usman رضي الله عنه ke ahed e khilafat mein log taweel qiyaam ki takleef ke pesh e nazar chadiyo'n yaa lathiyo'n ka sahara lete the.⁸⁷ Umdatul Qari mein naqal ki gain as ke mutabiq Hazrat Ali رضي الله عنه ke zamane mein bhi aise hi tha jaisa ke pehle khulafa ke ahed mein raha.⁸⁸ Is asar mein jo ye alfaaz hain ke: Hazrat Usman o Ali رضي الله عنهما ke ahed e khilafat mein bhi aise hi tha. In alfaaz ke baare mein Maulana Shooq Nemwi ne kaha ke ye madraj qaul hai. Imam Bayhaqi ki tasnifaat mein kahee'n bhi iska suragh nahi milta aur Allama Mubarakpuri ne Maulana Nemwi ke is tabsara ki tasdeeq ki hai.⁸⁹

Rahi is asar ke asnaad ki haisiyat, to is asar ko bade shadd o madd se pesh kiya jaata hai kyou'nke bazaahir iski sanad saheeh nazar aati hai, balke baaz ahle ilm ne isey saheeh kaha bhi hai.⁹⁰ Lekin banazar e ghaaer dekha jaae to is asar ko za'ef karne waale ilal o awaamil maujood hain aur w ise munkar ki qism mein bhi dakhil kar rahe hain.

Pehli Illat:

Inme se pehli illat ya sabab e zoaf ye hai ke Ibne Khusaifa agarche siqa hai, lekin Imam Ahmad bin Hambal ne isey munkir ul hadees kaha hai. Imam Zahabi ne isey Mizan ul Etedaal mein zikar kiya hai jo iske mutakallim fiya raawi hone par dalaalat karta hai aur Imam Ahmad ke qaul se maloom hota hai ke ye kabhi kabhi aisee riwayaat mein munfarid reh jaata hai jin ko siqa raawi riwayat nahi kar rahe hain. Lehaza aise raawi ki bayan karda riwayat ko us waqt radd kar diya jaaega jab wo apne se ziyada qawi ul hafeza raawi ki mukhalifat kare. Aisee surat mein uslool e hadees ki roo se aisee riwayat ko shaaz kaha jaaega.

Phir is riwayat mein Saeb bin Yazeed se Muhammad bin Yusuf aur Ibne Khusaifa 2 raawi riwayat bayan kar rahe hain aur in dono ka bayan ek doosre se mukhtalif hai. Muhammad bin Yusuf 11 rakat bayan karte hain, jabke Ibne Khusaifa 21 rakat aur in dono mein Muhammad bin Yusuf ki riwayat ko tarjeeh haasil hogi kyou'nke wo Ibne Khusaifa se ziyada siqa hain. Chunache Ibne Hajar ne Muhammad bin Yusuf ko *Siqa Sabt* likha hai. aur Ibne Khusaifa ko sirf

⁸⁵ Tohfatul Ahwazi: V3 P528; Namaz e Taraweesh: P64

⁸⁶ As befere

⁸⁷ Fahhul Baari: V4 P253; Namaz e Taraweesh: P49-61-62

⁸⁸ Al Umdah: V4/7/178

⁸⁹ Allah Ta'ala Tohfa: V3 P531

⁹⁰ An Nazar Umdatul Qari: 4/7/178

Siqa. Is wazaahat ke pesh e nazar 11 rakat waali riwayat ko hi tarjeeh hogi, jaisa ke usool e hadees ke ilm shareef ko jaanne waale kisi shakhs se yaab makhfi nahi hai.

Doosri Illat:

Is asar ko zaeeef banaane waala doosra sabab yaa illat ye hai ke Ibne Khusaifa ko riwayat mein ginti ke yaqeen ke lehaz se izteraab paaya jaata hai. Wo Saeb bin Yazeed se bhi 11 rakat zikar karte hain aur kabhi 21. Aur 21 ke zikar ke saath حَسْبُكَ *Mera Khayal Hai* kehte hain. Lehaza is riwayat mein 21 ka zikar 11 rakato'n waali hadees ke khilaf hai aur حَسْبُكَ ke lafz ka istemal Ibne Khusaifa ke izterab par dalaalat karta hai. Khusoosan jabke unhe'n is adad par yaqeen nahi balke iska zikar wo basurat e zan karte hain. Lehaza Adm taqiayyun ke pesh e nazar ye asar saaqit ul etebaar hoga aur phir jab ye raawi apne se ziyada qawi ul hifz أَحْفَظ ki mukhalifat kar raha hai to is surat mein is asar ka qaabil e hujjat hona mahel e nazar hoga.

Teesri Illat:

Muhammad bin Yusuf, Saeb bin Yazeed ke bhanje hain. Is qaraabat o rishtedari ke pesh e nazar wo apne mamu'n ki riwayat ko kisi bhi doosre raawi se ziyada jaante hain. Lehaza jis adad ko unho'n ne bayan kiya hai ise hi tarjeeh hogi. Nez ye asar Ummul Momineen Hazrat Ayesha رَضِيَ اللَّهُ عَنْهَا se marwi marfoo hadees ke bhi muafiq hai aur Hazrat Umar رَضِيَ اللَّهُ عَنْهُ ke فَعَلَ ko sunnat ki mutabeqat waali surat mein leha hi ziyada munaasib hai, ba-nisbat iske ke kisi aisee riwayat ko liya jaae. Jisse wo sunnat e Nabawi ﷺ ki mukhalifat karte nazar aae'n.⁹¹

Shaikh Ismail Muhammad Al Ansari Ki Taraf Se Shaikh Albani Ka Ta'aqqub Aur Uski Haqeeqat:

Yaha'n ye baat bhi zikar karte chale'n ke is teesre asar ke baare mein to ham aghaaz mein hi likh aae hain ke baaz ahle ilm ne is asar ko saheeh kaha hai. Chunache waha'n zikar kiye baaz masadir ke saath hi ek aur risala bhi aata hai, jo ke Shaikh Ismail Muhammad al Ansaari⁹² ki kawish ka nateeja hai. Jiska unwan hai: *TXT Tasheeh Hadees Salat Allah Ta'ala Taraweeh Ashreen Rakat*. Mausof ka ye maqaala pehle Riyadh se shae hone waale majalla *TXT Raayah al Islam* ke baaz shumaro'n mein (1380hirji) mein shaaya hua aur phir 1384 hijri mein mustaqil risale ki shakal mein bhi taba'a hua. Jabke iska teesra edition hamare pesh e nazar hai jo 1308 hijri 1988 mein Maktaba al Imam Shafai, Riyadh ki taraf se taba'a hua hai. Isme pehle mazkoora risaala kul 30 pages par mushtamil hai aur phir ek mazmoon hai aur phir aakhir mein mausoof ke halaat e zindagi 7 safhaat par mushtamil hain jo unke kisi "shagird" ki taraf se mansoob hain aur darmiyan mein taqreeban 100 safhaat par mushtamil mausoof ka ek doosra risaala ya kitab hai jiska unwan hai: *TXT Abaaha Allah Ta'ala Tahalli Biz Zahab al Muhallaq lin Nisaa*.

Chunache Sunan Kubra Bayhaqi V2 P496 (Baab: *TXT Maa Rui Fee Adad Rakat al Qiyaam Fee Shahr Ramadan*) se mazkoora as sadar asar naqal karne ke baad Shaikh Ansari ne likha hai ke is "hadees" ko Imam Nawawi ne Al Khulasa al Majmua mein saheeh kaha hai aur Imam Zeli ne Nasbur Raaya mein is tasheeh ko barqarar rakha hai aur Sharah al Minhaj mein Imam Subki, Tarha Allah Ta'ala Tathreeb mein Ibnul Iraaqi, Umdatul Qaari mein Imam Aini, Al Masabeeh Fis Salaat Allah Ta'ala Taraweeh mein Imam Suyuti, Sharah Muwatta mein Mulla Ali Qari aur Asaar as Sunan mein Imam Nemwi waghairahum ne ise Saheeh kaha hai.⁹³

In ahle ilm ki mazkoora asar ki tasheeh ki taraf se Shaikh Albani ne bhi apni kitab *TXT Salat ut Taraweeh* mein ishara kar diya tha aur phir iske baad unho'n ne mutaddid wujuhaat o ilal ki bina apar is asar ko marjuh, shaaz aur munkar qaraar diya hai. Jiski tafseel to mausoof ki kitab mein dekhi jaa sakti hai, jiski talkhees mukhtalif 6 illato'n ki shakal mein Shaikh Ansari ne apne risale mein bhi naqal ki hai.

⁹¹ Namaz e Taraweeh: P62-63

⁹² Dar ul Ifta, Riyadh

⁹³ Risaala Ansari: P7

Sare dast ham Shaikh Ansari ke risala ka ta'aqqub karne ki position mein to nahi, albatta itna kahe baghair bhi koi chaara nahi ke Shaikh Ismail Ansar ne apne zehni mailaan yaa nazariya ko saabit karne ke liye apne risaala ke andar jo hath pao'n maare hain wo to maare hi hain. Unho'n ne ato apne is risale ka unwan tajweez karte yaa iska naam rakhte waqt bhi bade dil gurde se kaam liya hai aur *Asar ko Hadees* ka naam dete hue *Tashee Hadees...* kaha hai naa ke *Tasheeh Asar*.

Halaa'nke marfoo hadees ham zikar kar aae hain, jiske zaeef hone par tamaam ahle ilm muttafiqa hain aur ye mumkin hi nahi ke mausoof ko hadees aur asar ke ma-bain paaya jaane waala farq maloom naa ho aur mohaddiseen ke urf e aam mein jisey *Hadees* kaha jaata hai, usey tark karke ek *Asar* ko hadees baawar karwate hue risaale ka naam *Tasheeh Hadees....* Rakhna hargiz saheeh o sawab nahi, balke tehqeeq o taqqub ki bajae ye rawish to unke apne zehni rujhaan ki ta'aeed mein janibadaari ki ghammazi kar rahi hai.

Aur jab risaale ka unwan aur naam hi itna fitna bardosh hai to iske matan ke baare mein kya kaha jaa sakta hai aur uske saath kya tawaqqua'at wabista ki jaa sakti hain.

Aur is risale ka naam dekh kar bilaa ikhteyar zubaan par aajaata hai:

Khaste Awwal Chu'n Nahad Ma'amaar Kaj Taa Suraiyya Meer Wad Diwaar Kaj

Memaar jab kisi imaat ki buniyad hi tedhi rakhega to imarat kaise seedhi khadi ho sakegi, asman tak bhi le jaae'n tedhi hi jaaegi.

Shaikh Muhammad Nasiruddin Albani ne bazat e khud bhi inka ye taqqub padha aur *Tamaam al Minna* mein bade afsos ke saath likha hai ke mausoof ke saath huns e zan ke bawajood unse koi ilmi ikhtelaf o taqqub saamne nahi aaya aur unho'n ne bilaa wajah ki jo ilzam tarashiya'n ki hain. Inme se ek ek karke chaaro'n, paacho'n ke bade jache tuley jawab diye. Jinki tafseel unki kitab *Tamaam al Minna* (P253-255) mein dekhi jaa sakti hai.

Chautha Asar:

Umdatul Qari mein Allama Aini ne Ibne Abdul Barr ke hawaala se likha hai ke Hairs bin A. Rahman bin Abi Ziyaab se marwi hai ke Saeb bin Yazeed farmate hain:

Hazrat Umar Farooq رضي الله عنه ke ahed e khilafat mein log 23 rakat padhte the.⁹⁴

كان القيام على عهد عمر بثلاث و عشرين ركعة.

Is asar ki sanad bhi zaeef hai, kyou'nke Ibne Abi Ziyaab ka hafeza kamzor hai.

Ibne Abi Hatim ne *TXT Al Jarah wa Ta'adeel* mein apne walid se naqal kiya hai ke da aur di is raawi se munkar riwayat bayan karta hai. Lehaza wo qawi nahi aur ye kaha hai: *TXT uski hadees bas likhi jaaegi.* Abu Zara'a ne is raawi ke baare mein kaha hai ks is par koi khaas muakheza nahi aur unke in alfaaz ki wajah se mazkoora raawi Imam Malik ke nazdeek qaabil e etemaad nahi. Jaisa ke Hafiz ibne Hajar ne At *Tehzeeb mein* in zikar kiya hai. Albatta wo apni doosri kitab Allah Ta'ala *Taqreeb* mein iske baare mein kehte hain: *TXT Wo saccha tha.*

Ulama usool e hadees ke nazdeek aise ausaaf waale raawi se marwi hadees qaabil e hujjat nahi hai. Jabke isme wahem ke wujood ke saath saath siqa sabt ke ausaaf waale ruwaat ki mukhalifat bhi maujood hai. Kyou'nke in ausaaf se muttasif raawi Muhammad bin Yusuf 11 rakat zikar karte hain.

Allama Albani likhte hain ke maloom nahi in tak iski sanad saheeh hai yaa nahi. Kyou'nke Ibne A. Bar ki is asar wali kitab hamare saamne nahi ke saari sanad dekh sakte.⁹⁵

⁹⁴ Umdatul Qari: 3/5/387; Namaz e Taraweeh: P63

⁹⁵ Namaz e Taraweeh: P63-64

Paachwaa Asar:

Muwatta Imam Malik aur Sunan Kubra Bayhaqi mein Yazeed bin Rumman byan karte hain:

Hazrat Umar رضي الله عنه ke ahed e khilafat mein log ramzan mein 23 rakat se qiyaam karte the.⁹⁶

كان الناس في زمن عمر يقومون في رمضان بثلاث و عشرين ركعة.

Imam Bayhaqi ne kaha hai ke unme se 3 rakate'n to witr hain. Is tarha baaqi 20 rakat Taraweesh reh jaati hain. Jabke khud Imam Maalik رحمته الله ne farmaya ke Yazeed bin Rumman, Hazrat Umar رضي الله عنه se nahi mile. Yaane inka zamana hi nahi paaya. Imam Zeli Hanafi ne is baat ki taa'eed *Nasbur Raaya*⁹⁷ mein ki hai aur *Al Majuma'a Sharah Al Mazhab*⁹⁸ mein Imam Nawawi ne bhi is asar ko za'ee'f qaraar diya hai aur khud Imam Bayhaqi ne is asar ko mursal qaraar diya hai. Kyou'nke Yazeed bin Rumman ki Hazrat Umar رضي الله عنه se mulaqaat nahi hui.⁹⁹

Allama Aini Hanafi ne bhi is asar ki sanad mein paa'e jaane waale inqeta'a ki wajah se isey za'ee'f qaraar diya hai.¹⁰⁰

Ye paacho'n asaar hi Hazrat Umar رضي الله عنه aur unke ahed e khilafat se talluq rakhte hain, siwaa ek (teesre asar) ke. Kyou'nke isme Hazrat Usman رضي الله عنه o Ali رضي الله عنه ke daur e khilafat ka zikaar bhi hai.

Hazrat Umar Farooq رضي الله عنه ke ahed e khilafat mein 20 taraweesh padhi jaane ke baare mein baaz asaar zikaar kiye jaa chuke hain. Jin mein se koi ek bhi saheeh nahi hai aur yehi halat baaz deegar Sahaba Ikram se marwi asaar ki bhi hai. Aise hi Sunan Kubra Bayhaqi mein Hazrat Umar Farooq ke ahed e khilafat ke baare mein ek asar aur bhi hai. Jisme Saeb bin Yazeed رضي الله عنه bayan karte hain:

Hazrat Umar Farooq ke ahed mein ham 20 rakat Taraweesh aur witr ke saath qiyaam kiya karte the.¹⁰¹

كنا نقوم في زمان عمر بن الخطاب بعشرين ركعة و الوتر.

Is asar ki sanad ko Allama Subki ne *Sharah al Minhaj* mein aur Mulla Ali Qari ne *Sharah Muwatta* mein Saheeh qaraar diya hai, lekin ye inka tasaameh hai. Kyou'nke is asar ki sanad mein ek raawi Abu Usman al Basri hai, jiska naam Umro bin Abdullah hai, jiske baare mein khud maulana Shooq Nemwi ne Asaar us Sunan mein kaha hai: Mujhe koi aisee kitab nahi mili ke jisme iske halaat mazkoor ho'n. Aur Allama Mubarakpuri ne bhi *Tohfatul Ahwazi* mein likha hai ke tafahhas o talash e basiyaar ke bawajood mujhe bhi is raawi ke halaat kahee'n nahi mile. Aur likha hai ke is asar ki sanad mein hi ek doosra raawi Abu Tahe'ral Faqeeha bhi hai. Jo-ke Imam Bayhaqi رحمته الله ka ustad hai aur mujhe koi aisa mohaddis nazar nahi aaya ke jisne iski tauseeq ki ho.

Lehaza jo shakhs is asar ki sanad ko Saheeh qaraar de. Is par laazim hai ke wo in dono raawiyo'n ke baare mein saabit kare ke ye siqaa aur qaabil e hujjat hain aur Tajuddin Subki ne Allah Ta'ala Tabaqaat al Kubra mein jo kaha hai ke wo (al faqeeyah) apne zamane mein fuqaha o mohaddiseen ke Imam, Maahir e Lughat e Arab aur Ma'arefat e Sharaaet mein Yad e Toola rakhne waale the aur is mauzoo par unho'n ne ek kitab likhi. Unki ye baate'n bhi is raawi ke siqaa aur qaabil e hujjat hone ka suboot nahi bantee'n. Isse ziyada se ziyada itna pata chalta hai ke wo ilm e hadees o fiqa e lughat e arab aur ma'arefat e sharaaet ke Jaleel ul qadar aalim the. Lekin isse ye to laazim nahi aata ke wo siqa the.

Al Haasil: Is asar ki sanad ka saheeh hona bhi mahel e nazar hai.

⁹⁶ Umdatul Qari: 4-7-178; Fathul Baari: V4 P253; Namaz e Taraweesh: P52-53

⁹⁷ V2 P154

⁹⁸ V4 P33

⁹⁹ Sunan Kubra: V2 P496

¹⁰⁰ Umdatul Qari: V4 P178

¹⁰¹ Tohfatul Ahwazi: V3 P530

Is makhdooos istenaadi haisiyat ke alaawa ye asar ek to Sunan Saeed bin Mansoor mein A. Aziz bin Muhammad aur Muhammad bin Yusuf ke tareeq se marwi us asar ke bhi khilaf hai, jisme Saeb bin Yazeed رحمته الله farmate hain:

Ham Hazrat Umar Farooq ke ahed e khilafat mein 11 rakato'n se qiyaam kiya karte the.¹⁰² كان يقوم في زمان عمر بن الخطاب رضي الله عنه بأحدى ركعة.

Is asar ko zikar karke Imam Suyuti ne apni kitab Al Masabeeh mein kaha hai ke iski sanad sehat ke intehaai buland darja par faaez hai.

Isi tarha Bayhaqi waala mazkoora asar Qiyaam ul Lail Maroozi mein marwi asar ke bhi mukhalif hai. Jo-ke Muhammad bin Ishaq haddasni Muhammad bin Yusuf a'an Jaddah as Saeab bin Yazeed ke tareeq se hai, jisme hai:

Ham ahed e farooqi mein maah e ramzan mein 13 rakate'n padha karte the.¹⁰³ كان نصلي في زمن عمر رضي الله عنه في رمضان ثلاث عشرة ركعة.

Mazkoora asar Muwatta Imam Malik aur deegar kutub mein marwi us asar ke bhi mukhalif hai, jisme Hazrat Umar Farooq رحمته الله ne Hazrat Ubai bin Ka'ab aur Hazrat Tameem ad Daari رحمته الله ko hukum frmaya ke wo logo'n ko 11 rakate'n padhaya kare'n.¹⁰⁴

Is tafseel se maloom hua ke Imam Bayhaqi ka mazkoora baala asar layaq e hujjat nahi hai aur aga rkoi kahe ke Imam Bayhaqi ne is asar ko doosri sanad se bhi riwayat kiya hai jisme hai:

Khilafat e Farooqi mein log mah e ramzan mein 20 rakato'n se qiyaam kiya karte the.¹⁰⁵ كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان عشرين ركعة.

Iske saath hi agar koi ye kahe ke is asar ki sanad ko Imam Nawawi aur baaz deegar ahle ilm ne Saheeh qaraar diya hai, to iska jawab ye hai ke is asar ki sanad mein Abu Abdullah bin Fakhjuwiya Dinori ek raawi hai, jiska tarjuma o halaat Allama Mubarkpuri ko kahee'n nahi mile aur jo shakhs is asar ke saheeh hone ka dawa kare, is par laazim hai ke pehle wo is raawi ke siqa aur qaabil e hujjat hone ka suboot muhaiyya kare. Raha Maulana Nemwi ka ye kehna ke ye Dinori apne zamana ke kubaar mohaddiseen mein se tha. Aise shakhs ke baare mein kisi se kya poochna? Mausooof ka ye qaul qaabil e iltefaaf nahi, kyou'nke kisi ke mahez kubar mohaddiseen se hone se ye to hargiz lazim nahi aata ke wo siqa bhi ho.¹⁰⁶

Chtta Asar:

Khas Hazrat Ali رحمته الله se bhi baaz asaar milte hain, jin mein 20 rakat Taraweeh ka zikar warid hua hai aur baaz deegar sahaba ke asaar bhi hain aur ham chaahte hain ke mumkina hadd tak tamaam hi asaar ko zikar karke unki istenaadi haisiyat waazeh kardi jaae. Taa-ke baat khul kar saamne ajaae. Lehaza aaiye pehle Hazrat Ali رحمته الله se marwi asaar ka jaaeza le'n, chunache Musannaf Ibne Abi Shaiba aur Bayhaqi mein Abul Hasan bayan karte hain:

Hazrat Ali bin Abi Talib رحمته الله ne ek aadmi ko hukum farmaya ke wo logo'n ko 5 tarwiyeh, yaane 20 rakat padhaae.¹⁰⁷ انّ علي بن ابي طالب رضي الله عنه امر رجلاً ان يصلي بالناس خمس ترويعات عشرين ركعة.

Is asar ko riwayat karne ke baad khud Imam Bayhaqi ne ise zaeef qaraar diya hai. Allama Zahabi ne Abul Hasan ko *ghair maaroof* aur Hafiz Ibne Hajar ne isey مجهول *naa-maloom* ke ausaaf se muttasif kiya hai. aur At Tehzeeb

¹⁰² As before

¹⁰³ As before

¹⁰⁴ Iski takhreej oopar guzar gai hai

¹⁰⁵ Allah Ta'ala Tohfa: V3 P531

¹⁰⁶ Anzar Tohfatul Ahwazi: V3 P530-531

¹⁰⁷ Tohfatul Ahwazi: V3 P572; Namaz e Taraweeh: P66

mein Hafiz mausoof ne Abul Hasan ke halaat mein likha hai ke wo qurbani se mutalleqa hadees Hikmah bin Oyaiyna A'an Hanbish A'an Ali ke tareeq se bayan karte hain, Jisse pataa chalta hai ke Taraweesh waale is mazkoora asar ki sanad se 2 raawi saaqit ho gae hain. Lehaza ye asar ma'azal aur zaeef hai.¹⁰⁸

Tohfatul Ahwazi mein Hafiz Ibne Hajar aur Imam Zahabi ke mazkoora aqwaal naqal kanre ke alaawa Malana Nemwi ka qaul bhi naqal kiya hai. Chunache Asaar as Sunan ke hashiya par wo likhte hain ke is asar ka saara daromadaar Abul Hasan par hai aur wo ghair maaroof hai.¹⁰⁹

Saatwa'n Asar:

Sunan Kubra Bayhaqi mein Hazrat Ali عليه السلام se ek asar ek doosri sanad se bhi marwi hai, jisme Hammad bin Shoaib a'an Aa'taal ibne Saaeb A'an Abi Abdur Rahman al Salmi ke tareeq se Salma bayan karte hain:

Maah e ramzan mein Hazrat Ali عليه السلام ne qurra hazraat ko bulaaya aur unme se ek aadmi ko hukum farmaya ke wo logo'n ko 20 taraweesh padhaya kare aur khud Hazrat Ali عليه السلام namaz e witr padhaya karte the.¹¹⁰

دعا علي رضي الله عنه في رمضان فأمر منهم رجلاً يصلي بالناس
عشرين ركعة وكان علي يوتر بهم.

Is asar ke baare mein Maulana Nemwi Hanafi ne asaar as sunan mein likha hai: Hammad bin Shoaib zaeef hai. Imam Zahabi ne Mizan ul Etedaal mein iske baare mein kaha hai ke ise Ibne Muyeen waghaira kubar mohaddiseen ne zaeef kaha hai. Aur Yahya ne ek martaba kaha: Iske riwayat karda hadees nahi likhi jaaegi. Imam Bukhari ne kaha hai ke wo mahel e nazar hai, Imam Nasain ne ise zaeef qaraar diya hai aur Ibne A'adee ne kaha hai iski riwayat kardar aksar ahadees aisee hain ke jin par iski mataabea'at nahi ki jaaegi.

Ye to is asar ke baare mein ek Hanafi aalim ka naqd tabsara hai, jabke ek doosre aalim Ibnul Hammam, At Tehreer mein likhte hain ke jab Imam Bukhari kisi raawi ke baare mein keh de'n ke wo mahel e nazar hai, to is raawi ki bayan karda riwayat naa qaabil e hujjat hoti hai, naa qibil e isteshaad aur naa hi etebaar ke layaq. Aur Allama Mubarkpuri likhte hain ke is asar ki sanad mein Hammad bin Shuaib hai, jiske baare mein Imam Bukhari ne kaha hai ke wo mahel e nazar hai, lehaza ye asar qaabil e hujjat o isteshaad aur layaq e etebaar nahi hai.¹¹¹

AA ne likha hai ke Imam Bukhari Hammad ke baare mein to kehte hain ke mahel e nazar hai aur kabhi ise Munkir ul Hadees kehte hain aur al Mazaahib lil Suyuti, Mukhtasar Uloom ul Hadees by Ibne Kaseer, At Tehreer by Ibnul Hammam, Ar Rafa'a wat Takmeel by Abul Hasanaat Lakhnawi aur Tohfatul Ahwazi by Allama Mubarakpuri ke hawaala se likha hai ke naa aisa raawi qaabil e etebaar hota hai aur naa iski riwayat layaq e ishteshaad hoti hai aur doosri baat ye ke Muhammad bin Fuzqil ne adad ke silsila mein Hammad bin Shuaib ki mukhalifat ki hai. Kyou'ne uske bayan karda asar mein 20 ka lafz nahi hai. Lehaza is usool e hadees ki raushni mein ye asar munkir bhi hua.¹¹²

Aathwa'n Asar:

20 taraweesh ke silsila mein Hazrat Ubai bin Ka'ab عليه السلام se bhi baaz asaar milte hain, jin mein se ek asar Musannaf ibne Abi Shaiba mein hai. Jisme Abdul Aziz bin Rafee bayan karte hain:

Hazrat Ubai bin Ka'ab maah e ramzan ke dauran Madina Taiyyaba mein logo'n ko 20 rakate'n padhaya karte the aur 3 witr.¹¹³

كان ابي بن كعب رضي الله عنه يصلي بالناس في رمضان بالمدينة
عشرين ركعة ويوتر بثلاثة.

Is asar ke baare mein Maulana Shooq Namewi Hanafi ne likha hai ke A. Aziz bin Rafee ne Hazrat Ubai bin Ka'ab عليه السلام ko nahi paaya aur Allama Mubarakpuri likhte hain ke iska ma'ana ye hua ke ye asar munqata hai. Aur *Zoaf e Inqeta*

¹⁰⁸ Namaz e Taraweesh: P66

¹⁰⁹ Allah Ta'ala Tohfa: V3 P527

¹¹⁰ Allah Ta'ala Tohfa: V3 P527; Namaz e Taraweesh: P66

¹¹¹ Allah Ta'ala Tohfa: V3 P528

¹¹² Namaz e Taraweesh: P74-75

¹¹³ Tohfatul Ahwazi: V3 P528; Namaz e Taraweesh: P75

par mustazadiya ke ye asar us hadees ke bhi khilaf hai jisme Hazrat Ubai bin Ka'ab رضي الله عنه ke apne ghar ki aurto'n ko 8 taraweesh padhane ka tazkirah aur Nabi ﷺ ka is par sukoot e raza farmana warid hua hai. Aise hi ye asar is saheeh sanad waale asar ke bhi khilaf hai, jisme hai ke Hazrat Umar Farooq رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Tameem Daari رضي الله عنه ko hukum farmaya ke wo logo'n ko 11 raka'te'n (bashamool 3 rakat witr) padhae'n. Jaisa ke in dono ki nusoos zikar ki jaa chuki hain.¹¹⁴

Allama Albani ne A. Aziz aur Hazrat Ubai bin Ka'ab رضي الله عنه ke ma-bain paae jaane waale inqeta ki wazahat karte hue Tehzeeb ut Tehzeeb ke hawaala se likha hai ke in dono ki wafat ke ma-bain 100 saal ka faasla hai. (Lehaza A. Aziz ka Hazrat Ubai bin Ka'ab رضي الله عنه ko paana hi mumkin nahi to phir unse riwayat karna kya haisiyat rakhta hai?)

Nawwa Asar:

Hazrat Ubai bin Ka'ab رضي الله عنه ka ye 20 taraweesh padhana ek doosri sanad se Al Mukhtaar by Zia al Maqdisi mein bhi marwi hai. Jisme Abu Jafar A'an Rabee bin Anas A'an Abul Aaliya ke tareeq se Abul A'aliya bayan karte hain:

Hazrat Umar رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه ko hukum farmaya ke ramzan mein logo'n ko namaz padaho to unho'n ne 20 rakate'n padhae'n.¹¹⁵

أَنَّ عُمَرَ أَمَرَ أَبِيَّ أَنْ يَصَلِيَ بِالنَّاسِ فِي رَمَضَانَ... فَصَلَّى بِهِمْ عَشْرِينَ رَكْعَةً.

Is asar ki sanad bhi zaef aur uska matan munkar hai. Iska raawi Abu Jafar jiska naam Isa bin Abu Isa bin Mahaan hai, Imam Zahabi ne ise zaef raawiyo'n mein shumar kiya hai. Abu Zara'a kehte hain ke wo kaseer ul waham hai, Imam Ahmad kabhi to ise ghair qawee kehte hain aur kabhi saleh ul hadees. Falaas ne ise saiee ul hifz (kharab hafze waala) kaha hai. Albatta baaz mohaddiseen ne ise siqa bhi qaraar diya hai, lekin Imam Zahabi ne Al Kuna mein likha hai ke is raawi ko tamaam Mohaddiseen majrooh qaraar dete hain. Hafiz ibne Hajar ne Allah Ta'ala Taqreeb mein Saiee ul Hifz aur Allama Ibnul Qiyyim ne isey Saheb ul Manakeer (munkir riwayaat bayan karne waala) qaraar diya hai. Khususan jab ye kisi riwayat ke bayan karne mein munfarid reh jaata hai to phir is riwayat ko qaabil e sehat hargiz nahi samjha jaata.¹¹⁶

Daswa'n Asar:

Qiyaam ul Lail by Maroozi mein A'amash, Hazrat Abdullah bin Masood رضي الله عنه ke baare mein bayan karte hain:

Hazrat Abdullah bin Masood رضي الله عنه 20 rakat Taraweesh aur 3 witr padhaya karte the.¹¹⁷

كَانَ يَصَلِّي عَشْرِينَ رَكْعَةً وَ يُوتِرُ بِثَلَاثَةٍ.

Allama Mubarakpuri farmate hain ke ye asar munqata hai, kyou'nke A'amash ne Hazrat Ibne Masood رضي الله عنه ko nahi paaya¹¹⁸ aur Allama Albani ne likha hai ke sirf munqata hi nahi, balke is asar ko ma'azal kehna ziyada munaasib hai. Kyou'nke Musnad Ibne Masood par gehri nazar rakhne waala har shakhs jaanta hai, ke is asar ki sanad mein A'amash aur Hazrat Ibne Masood رضي الله عنه ke darmiyan se 2 raawi saaqit hain, to goya ye asar munqata yaa ma'azal hone ki wajah se zaef hai.¹¹⁹

In Tamaam Asaar Ki Majmui Haisiyyat:

Inferadi haisiyat se to 20 taraweesh se mutalliq tamaam asaar ki haalat zikar ki jaa chuki hai ke wo zaef aur naqaabil e hujjat o istedlal hain. Jabke baaz dafa'a aisa bhi hota hai ke koi hadees ya asar ek sanad se to zaef ho, lekin iski baaz deegar isnaad yaa turq aise bhi ho'n jin se is sanad mein paaya jaane waala zoaf zael ho sakta

¹¹⁴ Tohfatul Ahwazi: V3 P528-529

¹¹⁵ Namaz e Taraweesh: P76

¹¹⁶ Zaad al Ma'ad: 1/275-276-Tehqeeq al Arnaout; Allah Ta'ala Taqreeb: P411-579; Namaz e Taraweesh: P76-77

¹¹⁷ Tohfatul Ahwazi: V3 P529; Namaz e Taraweesh: P78

¹¹⁸ As before

¹¹⁹ Salat Allah Ta'ala Taraweesh: P71

ho. Yaa zoaf ka sabab khatam ho sakta ho, to phir in ahadees ya asaar ki majmui haisiyat baaham milkar taqwiyyat ikhteyar kar jaati hai, lekin 20 taraweeh se mutaleqa baaham taqwiyyat ki ifaadiyat se bhi aari hain. Chunache Allama Albani jo daur e haazir mein bila-shubha fan e hadees ke saff e awwal ke maahir hain. Wo apni kitab Salat Allah Ta'ala Taraweeh mein: هذه الروايات لا يقوي بعضها بعضاً ke unwan ke tahat likhte hain ke (Hazrat Umar Farooq رضى الله عنه yaa unke ahed e khilafat se mutallem) saabeqa riwayat apni kasrat ke bawajood 2 wujuhaat ki binaa par ek doosre se milkar bhi taqwiyyat ikhteyar nahi karte:

Pehli Wajah:

In riwayaat ke ek doosre ko taqwiyyat naa dene ki pehli wajah ye hai ke riwayaat ki jo bazaahir kasrat e nazar aati hai wo mumkin hai ke haqeeqi kasrat naa ho, balke mahez shakali kasrat ho. Kyou'nke hamare paas Hazrat Saeed bin Yazeed رضى الله عنه ki riwayat ke siwa doosri koi riwayat muttasil nahi hai. Yazeed bin Rumman رضى الله عنه aur Yahya bin Saeed Ansari ki riwayat munqata hain aur mumkin hai ke in riwayat ka daromadar bhi unhi mein se baaz par ho jinho'n ne pehli riwayat bayan ki hai aur uske alawa baaz deegar ehtemalaat bhi mumkin hain aur maaroof qaaeda hai ke ehtemaal ke wujood se istedlal saaqit ho jaata hai.

Doosri Wajah:

Ham ye saabit kar aae hain ke Muhammad bin Yusuf siqa o sabar raawi ke tareeq se Hazrat Saeed bin Yazid رضى الله عنه se marwi 11 rakat waali riwayat hi Saheeh hai. Jo-ke Imam Malik ne bayan ki hai aur jisne is adad ki riwayat mein Imam Malik ki mukhalifat ki hai wo uski khata hai. Aise hi Muhammad bin Yusuf ki mukhalifat karne waale Ibne Khusaifa aur Ibne Abi Ziyab ki riwayatate'n shaaz hain aur ilm e istelaahaat e hadees mein ye baat tae hai ke shaaz riwayat munkar o mardood hoti hai. Kyou'nke wo khata ka nateeja hoti hai aur khataa se taqwiyyat haasil nahi hua karti.

Muqaddama Ibne Islaah mein hai: Agar koi raawi kisi baat ke bayan karne mein munfarid reh jaae to dekha jaaega ke agar us baat mein wo apne se ziyaada hifz o zabt waale ki mukhalifat karta hai to iski riwayat shaaz o mardood hogi aur agar wo kisi aise raawi ki mukhalifat naa karta ho, balke aise baat bayan kare jo doosre kisi ne bayan nahi ki to iske aadil o hafiz aur mausooq e itqaan o zabt hone ki shakal mein uska wo izaafa qubool kiya jaaega.

Is usool ki roo se ye 20 taraweeh waali riwayat hifz o zabt mein oola ke mukhalifat ki binaa par shaaz o mardood hai aur ye waazeh baat hai ke ulama e hadees ne shaaz ko isme paai jaane waali khataa ke zahir hone ki wajah se radd kiya hai aur jisme koi khata saabit ho jaae to phir ye baat kaise ma'aqool ho sakti hai ke isse kisi doosri riwayat ko taqwiyyat di jaae? Lehaza saabit hua ke shaaz o munkar riwayat to ma'atadba hi nahi hotee'n aur naa hi unse isteshaad karna saheeh hai. Balke shaaz ka wujood aur adm wujood dono baraabar hain aur aagey Yazeed o Yahya ki munqata riwayat ke baare mein bhi bit tafseel saabit kiya hai ke wo dono bhi usoolan ek doosre ko taqwiyyat poh'nchaane ke qaabil nahi hain aur is par Shaikh ul Islam Imam Ibne Taimiyya رضى الله عنه aur Ameer San-aani رضى الله عنه ke taedaari o usool aqwaal bhi naqal kiye hain.

Aagey chal kar likha hai: Hazrat Umar رضى الله عنه se mutaleqa riwayat ke baare mein jo kuch zikar kiya gaya hai, bilkul yehi yaa isse milti julti baat hi Hazrat Ali aur deegar Sahaba Ikram رضى الله عنهم se marwi riwayat ke baare mein bhi kahi jaaegi. Balke is par mustazad ye ke unme se baaz sakht za'eeif hain. Jaisa ke Hazrat Ali رضى الله عنه se marwi doosre tareeq waali riwayat (sabeqa az zikar 7th asar) hai. Aur wo is layaq nahi ke is doosre tareeq se tareeq e awwal ko taqwiyyat ikhteyar kar sakey.¹²⁰

¹²⁰ Salat Allah Ta'ala Taraweeh: P56-59

Haft Roza Al Etesaam Mein Ek Isteftaa:

Quran e Kareem aur khusoosan kutub e hadees mein baaz wujuhaat ki binaa par tehreef o tabdeeli waaqae hua yaa baaz ahle ilm ne apne nazariyat ke liye iska irtekar kiya aur ye tehrifaat kisi ek jagah nahi, balke kai jagah aur kai masaael mein ki gai, jin mein se hi ek “Mas-ala Taraweeh” se mutalleqa ek hadees bhi hai.

In tehrifaat ke silsila mein hi Hazrat Al A’alam Shaikhul Hadees Maulana Sultan Mahmood Mohaddis Jalalpuri رضى الله عنه ka ek risaala Na’am as Shuhood A’alaa Tehreef Al Ghaleen Fee Abu Dawood shaaya hua tha. Kai saal ke baad isey Haft Roza al Etesaam, Lahore ne bhi shaaya kiya tha. Jise Sunan Abu Dawood mein Tehreef ke zer e unwan shaaya kiya gaya.

Isme pehle ek istefta hai, jisme saail ne Maulana Sultan Mahmood Mohaddis Jalalpuri peeru waala Multan ka ek risaala na’am al Shahood A’ala Tehreef al Ghaleen Fee Sunan Abu Dawood poocha hai: Abu Dawood Shareef jo-ke Fareed Book Stall, Lahore se chaapi hui hia, iski pehli jild ke P531 par you’n tehereer hai:

Hame’n Shuja’a bin Muhammad ne hadees bayan ki, hame’n Hashim ne hadees bayan ki, hame’n Yunus bin Obaid ne Hasan ke waaste se khabar di ke Hazrat Umar Farooq رضى الله عنه ne logo’n ko Ubai bin Ka’ab رضى الله عنه ki imamat par ekatthe kiya aur wo logo’n ko 20 rakate’n padhaate the aur dua e qunoot sirf nisf e saani mein hi padhte the.....

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يصلى لهم عشرين ركعة ولا يقنت بهم الا في النصف الباقي.....
الحديث

Halaanke isi hadees mein Abu Dawood printed Egypt (V2 P65 mein عشرين ليلة hai aur Miskah printed Lahore mein bhi ليلة hi hai. Mazahir e Haq printed Lucknow mein bhi ليلة hi hai. Is liye عشرين ليلة (20 Raat) ki jagah ركعة (20 Rakat) Fareeb Book Stall waale Mutarjim A. Hakeem Khan Akhtar ki ikhtera maloom hoti hai. Aur uske hashiya par mutarjim ne ek not darj kiya hai jo hasb e zail hai: Is hadees ke alfaaz عشرين ركعة ka waazeh matlab ye hai ke unhe’n 20 rakat padhate the. Lekin Maulana Waheeduz Zama Sahab ne in lafzo’n ka ye tarjuma kiya hai ke wo logo’n ke saath 20 raato’n tak namaz padha karte the aur عشرين ركعة ka 20 raato’n tak tarjuma karke mumkin hai ke Allama Sahab ne apne ham khayal logo’n ko mutmaeen yak hush karliya ho, lekin tarjuman ke parda mein hadees ko bazeecha atfaal banaa kar khayalat aur dhandhli ka aisa irtekar kiya hai ke ahle ilm ko hargiz zeb nahi deta.

Ikhtelafi masael mein apne mauqaf ko durust manwaane ke liye ahadees mein katar biyunat kar jaana ahle ilm ka shewa nahi. Wallahu A’alam.

Ab istifsaar ye hai ke Sunan Abu Dawood ke nuskhe mein alfaz عشرين ركعة saheeh hain ya لسلة aur katar biyunat kis zamana mein hui? Aur iska baani kaun hai?

(Aapka khadim Ali Muhammad, Khateeb Jaame Masjid Ahle Hadees Madaad, Daak Khana Khaas, Baraasta
Jadiyaala Sher Kahan Zila Tehweel Shekhupura)

Mudeer al Etesaam Ka Note:

Is par Al Etesaam ke us waqt ke mudeer Maulana Hafiz Salahuddin Sahab Yusuf (Saheb e Tafseer Ahsan ul Bayan) ne ye note likha hai: Ye areeza padh kar sakht tajjub hua ke asal arbi nuskhe mein to in hazraat ne tehreef ki thi, ab banae faasid a’alaa al faasid, ke mutabiq ek barailwi nashir ne is tehreef ko urdu mein muntaqil karke aur is par mazkoora hashiya araai karke (naale chor naale chitar) yaane (chori aur seena zori) ka kirdar adaa kiya hai, yaane tehreef ka kirdar adaa karne waale khud hain lekin ise Ahle Hadees Mutarjim Maulana Waheeduz Zaman

Khan marhoom ke sar mandh diya hai, jinho'n ne bilkul saheeh tarjuma kiya hai. TXT Fainna Lillahi Wa Inna lalaih Rajeoon.

Behrehaal areeza nigaar ke isi sawal ka Abu Dawood mein ye tehreef kyou, kab aur kaise hui? Ke jawab mein ham Maulana Sultan Mehmood Sahab Hafizahullah ka faazilaana maqaala shaaya kar rahe hain, jisme Abu Dawood ke nuskhe mein mazkoora tehreef ka jaaez Aliya gaya hai. Ye maqaala نعم الشهود على تحريف الغالين في سنن أبي داود ke name se kai saal qable phamphlet ki surat mein shaaya hua tha. Ise zaroorat e mazkoora ke tahat ab dobara (al Etesaam) mein shaaya kiya jaa raha hai. Jisse mazkoora sawal kaj awab saamne ajaata hai.

Is idaarati note ke baad Mohaddis Jalalpuri ka risaala naqal kiya hai, jiska zaroori hissa afaada e aam ke liye ham yaha'n pesh kar rahe hain:

Shaikh ul Hadees Maulana Sultan Mehmood Sahab Mohaddis Jalalpuri Ka Ek Mohaqqiqana Maqaala

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ.

Ek paach warqi risaala ba-unwaan “Ghair Muqallideen Ke Safed Jhoot Ki Haqeeqat” nazar se guzra, jiska khulasa ye hai ke Taraweeh 20 rakat hain 8 nahi, jisme musannif ne bohot si ghair zimmedaari ki baate’n likhi hain, lekin unke jawab ki zaroorat nahi. Is liye ke ye mas-ala sadiyo’n se ulama ke ma-bain mauzoo e bahes reh chuka hai aur is par fariqain ki taraf se is qadar likha jaa chuka hai ke ab mazeed likhna ek chedkhaani aur bahes baraae bahes ke alaawa kuch nahi. Albatta sirf ek baat aisee nazar se guzri jo nai hai. Aur khatra hai ke isse nae fitne janam le’nge. Is liye zaroori samajhta hu’n ke ulama e islam koispar tawajjo dilaai jaae. Taa-ke aainda ke liye is qism ki naapaak tehreefo’n ko deeni dafaatir mein raah paane se roka jaa sakey. Aur wo baat ye hai ke risaala mazkoora ke page 5 par Abu Dawood Shareef ke hawaala se ek hadees ke alfaaz you’n naqal kiye gae hain:

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo’n ko Hazrat Ubai bin Ka’ab رضي الله عنه ki imamat par ekatthe kiya aur logo’n ko 20 rakat padhate the.¹²¹

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يصلي لهم عشرين ركعة

Ye hai musannif e risaala ki ibaarat, is mein khat kasheeda lafz yaane ركعة ghalat hai, saheeh lafz ليلة hai. Yaane Abu Dawood Shareef ki asal hadees ke alfaaz you’n hain:

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo’n ko Hazrat Ubai bin Ka’ab رضي الله عنه ki imamat par ekatthe kiya, wo logo’n ko 20 raate’n taraweeh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aakhri ashra aata to jamat karaana chod dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى
أَبِي بِنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عَشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي
النَّصْفِ الْبَاقِي، فَإِذَا كَانَتِ الْعَشْرُ الْأَوَاخِرُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ
فَكَانُوا يَقُولُونَ ابْقِ أَبِي.

Ye hain hadees ke asal alfaaz jin mein 20 raato’n ka zikar hai, naake 20 rakato’n ka. Aur zahir hai ke ليلة ki bajaaye ركعة ka lafz laana aur ise 20 taraweeh ke suboot ke liye mustadal banana ek ahem deeni kitab mein sharmnaak tehreef hai. Agar sawal paeda ho ke jab ليلة ki bajaaye ركعة baaz matbua nuskho’n mein maujood hai to phir isey tehreef kyou’n kaha jaae? To jawaban arz hai ke jin nuskho’n mein lafz ركعة maujood hai unki haqeeqat baad mein bayan ki jaaegi. Isse pehle wo shawaahid dekh liye jaae’n jo tehreef par dalaalat karte hain aur wo kai umoor hain.

Pehli Shahaadat:

1318 hijri tak Abu Dawood ke jitney nuskhe Hindustan mein taba’a hue, in sab mein ليلة ka lafz hi matbua hai. Kahee’n ركعة waale nuskhe ka ishaara nahi aur isi tarha bairoon e hind aaj tak jaha’n bhi ye kitab taba’a hui. In tamaam matbua nuskho’n mein lafz ليلة hi marqoom hai. Kahee’n bhi ركعة ka ishaara tak nahi hai. Siwaae in 2-3 nuskho’n ke jin ko deobandi nashereen ne taba’a karaaya, jinka zikar baad mein aaega.

¹²¹ Bahawaala Haft Roiza al Etesaam Lahore, Jild 16,
Shumara: 42 Baabat 18 Shaban 1410 hijri, ba-mutabiq 16
March 1990

Doosri Shahaadat:

Jin aslaaf aimma o ulama ne Sunan Abu Dawood ke halae se yehi hadees naqal farmai, in sab ne ليلة ka lafz naqal kiya hai, kisi ne bhi ركعة ke nuskhe ka saraahatan yaa ishaaratan zikar nahi kiya. Mulaheza ho¹²² ki pehli hadees, jisko Saheb e Mishkat ne you'n naqal kiya hai:

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imamat par ekatthe kiya, wo logo'n ko 20 raate'n taraweeh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aakhri ashra aata to jamat karaana chod dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.¹²³

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كام العشر الاواخر يتخلف فصلّى في بيته فكانوا يقولون ابق ابي

Isi tarha Nasbur Raaya by Imam Zeli al Hanafi mein hai:

Shafaiya ke paas dua e qunoot ko ramzan ke nisf e saani ke saath khaas karne ki 2 daleele'n hain. Pehli daleel Abu Dawood mein hai, Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar رضي الله عنه ne logo'n ko Hazrat Ubai رضي الله عنه ki imamat mein namaz e Taraweeh padhne par jamaa kiya aur wo logo'n ko 20 raate'n namaz padhate the.¹²⁴

Nez mukhtasar Sunan Abu Dawood by Hafiz al Munziri mein hain:

Aur Hasan Basri bayan karte hain ke Hazrat Umar رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki iqteda mein namaz padhne par ama kiya to wo unhe'n 20 raate'n namaz (taraweeh) padhate the.¹²⁵

وَعَنِ الْحَسَنِ وَهُوَ الْبَصْرِيُّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً..
الخ

Maloom hona chaahiye ke Mukhtasar Sunan Abu Dawood Imam Munziri ki kitab hai, jisme Imam Mausooof ne Sunan Abu Dawood ki talkhees farmai hai, yaane Abu Dawood ke matoon e hadees ko hazar e asaneed zikar farmaya hai. In teeno'n buzurgo'n ki kutub se manqula ibaraat se waazeh ho jaata hai ke asal hadees mein ليلة hi hai aur unho'n ne yaa unke alaawa kisi doosre buzurg ne kahee'n bhi lafz ركعة ka ishara nahi kiya. Isi qism ke hawaale bohot diye jaa sakte hain, lekin ikhtesaar ke liye unhi par iktefa kiya jaata hai.

Teesri Shahaadat:

Imam Bayhaqi رحمته الله ne is hadees ko Imam Abu Dawood hi ke waaste se apni kitab As Sunan al Kubra mein musnadan riwayat kiya hai, jiske alfaaz ye hain:

Hame khabar di Abul Ali rozbaari ne, hame khabar di Abu Bakar bin Daasa ne, hame hadees bayan ki Abu Dawood ne, hame hadees byan ki Shuja bin Mukhallad ne, hame hadees bayan ki Hasheem ne, hame khabar di Yunus bin Obaid ne aur bataya ke Hazrat Hasan Basri bayan karte hain ke Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki iqteda mein namaz e taraweeh padhne par ekattha kiya. Wo unhe'n 20 raate'n namaz padhate the aur sirf nisf aakhir mein dua e qunoot karte the. Jab Ashra e akheera aata to jamat karwaana band kar dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhaag gae hain.¹²⁶

أَتَيْنَا أَبُو عَلِيٍّ الرُّوَدْبَارِيَّ أَنَا أَبُو بَكْرٍ بْنُ دَاسَةَ ثَنَا أَبُو دَاوُدَ ثَنَا
شُجَاعُ بْنُ مُحَمَّدٍ ثَنَا هَشِيمُ أَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ أَنَّ عُمَرَ
بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ، فَكَانَ
يُصَلِّي بِهِمْ عِشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي النِّصْفِ الْبَاقِي فَإِذَا
كَانَتِ الْعِشْرُ الْأَوَاخِرُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ فَكَانُوا يَقُولُونَ ابْقِ
أَبِي.

¹²² Mishkat al Masabeeh Baab al Qunoot: Fas1 3

¹²³ Abu Dawood

¹²⁴

¹²⁵ Mukhtasar Sunan Abu Dawood by Hafiz al Munziri: V3 P125

¹²⁶ Sunan Kubra: V2 P498

Chauthi Shahaadat:

Riwayat e mazkoora ke chauthi jumle yaane فاذا كانت العشر الاواخر تخلف ka aghaaz faae taareef o tarteeb se hai aur zahir hai ke ye jumla doosre jumle yaane فكان يصلى بهم عشرين ليلة par murattab hai aur ye tarteeb us waqt saheeh ho sakti hai jab is jumla mein lafz ليلة hi ho, agar is jumla mein ركعة ho to phir tarteeb aur tafre'e saheeh nahi rehte aur bawajood faae tafriya'a ke ye ibaarat bejod se ban jaati hai TXT.

Paachwee'n Shahaadat:

Maulana Khaleel Ahmad Sahab Hanafi Saharanpuri ne apni mashoor kitab Bazal al Majhood Fee Hal Abu Dawood mein is hadees ko jab bagharz e sharah likha hai to lafz ليلة hi ko zikar kiya hai aur isi par apni sharah ki buniyad rakhi hai, unki ibaarat ye hai:

Hazrat Ubai رضي الله عنه logo'n ko 20 raate'n namaz padhate aur dua e qunoot sirf nisf e akheer mein hi karte the. Bazaahir maloom hota hai ke nisf e akheer (yaa nisf baaqi) se muraad ashra usta hai, goya wo sirf ashra wusta mein dua e qunoot karte the. Raha Ashra akheera to isme wo jamat karaana hi chod jaate the aur logo'n se alag thalag apne ghar mein akele namaz padhte the. Jab ashra akheera aata to wo masjid mein alag ho jaate aur apne ghar mein taraweesh padhte to log kehte ke Ubai bhaag gae hain.

فَكَانَ أَبِي يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي النِّصْفِ
الْبَاقِي، الظَّاهِرُ أَنَّ الْمُرَادَ مِنَ الْبَاقِي الْعِشْرُ الْأَوْسَطُ كَأَنَّهُ لَا يَقْنُتُ
فِي الْعِشْرَةِ الثَّانِيَةِ وَأَمَّا الْعِشْرَةُ الثَّلَاثَةُ فَيَتَخَلَّفُ فِيهَا فِي بَيْتِهِ
وَيَتَفَرَّدُ عَنِ النَّاسِ فَإِذَا كَانَتِ الْعِشْرُ الْأَوَاخِرُ تَخَلَّفَ أَبِي عَنِ
الْمَسْجِدِ فَصَلَّى فِي بَيْتِهِ وَكَانُوا أَيُّ النَّاسِ يَقُولُونَ أَبَقَ أَيُّ قَرَّ
فَهَرَبَ أَبِي.

Is ibaarat se waazeh hai ke maulana ne doosre ulama ke khilaf nisf e baaqi se 20 raato'n ka aakhri nisf yaane darmiyana ashra muraad liya hai. Halaa'nke baaqi ulama ne bil-khusoos Shawaafe ne an nisf al baaqi se ramzan ka aakhri nisf murad liya hai aur maulana ka ye murad lena tab saheeh ho sakta hai ke jab lafz عشرين ليلة ka ho, agar lafz عشرين ركعة ka ho to phir iska nisf e baaqi to aakhri 10 rakate'n ho'ngi naa ke Ramzan ka darmiyan ashra aur ghaleban maulana ne ye taujeeh is liye ki hai ke Shawaafe ka mazhab hai ke qunoot al witr ramzan ke nisf e aakhri ke saath khaas hai. Aur wo log is hadees se istedlal karte hain. Ab is taujeeh se ye hadees inka mustadil nahi ban sakegi. Behrehaal iski kuch bhi kyou'n naa ho, maulana ne is lafz عشرين ليلة hi qaraar diya hai, ركعة nahi.

Phir ye baat bhi zer e ghaur rehni chaahiye ke Imam Abu Dawood ki Sunan ke nuskha-jaat jo aapke shagirdo'n ne aapse naqal kiye mutaddid hain. Jin mein se ziyada muta'arif 3 hain. Abu Ali Lului ka nuskha jo hamare bilaad mein matbua hai aur Ibne Daasa ka, aur Ibn al Arabi ka. In nuskho'n mein ikhtelafaat nuskh ko bil umoom shurrah ne bayan kar diya hai khususan Maulana Khaleel Ahmad Sahab ne bhi. Jaisa ke unho'n ne Hazrat Ali رضي الله عنه ki tahat as surra waali hadees ko Ibn al Arabi ke nuskha se naqal farma diya hai. In ibaarat ye hai:

Aur ye baat bhi ilm mein rahe ke unho'n ne hashiya mein is muqam par Ibne al Arabi se kai ahadees likhi hain, munaasib maloom hota hai ke unhe'n zikar kar de'n. Ruwaat e sanad ke asmaa aur unke saheeh zabt ke baad kehte hain ke Hazrat Ali رضي الله عنه ne farmaya: Sunnat ye hai ke daae'n hatheli ko baae'n hatheli ke oopar naaf ke neeche baandha jaae.

Is hadees ko Imam Ahmad aur Abu Dawood ne riwayat kiya hai. Imam Shawkani khete hain ke ye hadees Abu Dawood ke baaz nuskho'n mein maujood hai, yaane

وَأَعْلَمُ أَنَّهُ كَتَبَ هَهُنَا عَلَى الْحَاشِيَةِ أَحَادِيثَ مِنْ رَوَايَةِ ابْنِ الْأَعْرَبِيِّ
فَيُنَاسِبُ لَنَا أَنْ نَذْكُرَهَا، ثَنَا مُحَمَّدُ بْنُ مَجْبُوبٍ الْبَنَانِيُّ بِنُوتَيْنِ أَبُو
عَبْدِ اللَّهِ الْبَصْرِيُّ قَالَ ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
إِسْحَاقِ الْوَاسِطِيِّ أَبُو شَيْبَةَ ضَعِيفٌ عَنْ زَيْدِ بْنِ زَيْدِ السَّوَّائِيِّ
الْأَعْمَمِ بِمُتَمَلِّتَيْنِ الْكُوفِيِّ مَجْهُولٌ عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ
اللَّهِ السَّوَّائِيِّ بِضَمِّ الْمُتَمَلِّةِ وَالْمَدِّ يُكْنِيهِ صَحَابِيُّ مَعْرُوفٌ صَحَبَ
عَلِيًّا، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: مِنَ السُّنَّةِ وَضَعُ الْكَفِّ عَلَى
الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

Ibne al Arabi ke nuskha mein maujood hai aur uske alaawa doosre kisi nuskhe mein nahi hai.¹²⁷

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَقَالَ الشَّوْكَانِيُّ الْحَدِيثُ ثَابِتٌ فِي بَعْضِ
نُسَخِ أَبِي دَاوُدَ وَهِيَ نُسَخَةُ ابْنِ الْأَعْرَابِيِّ وَلَمْ يُوجَدْ فِي غَيْرِهَا ..
الخ

Mulaheza ho ke kis tarha maulana ne is muqam par doosre nuskhe ki riwayat is jagah bayan farma kar iski sharah bhi kardi aur apne dalaael e muta'aleqa tahat us surra mein isko bhi pesh kar diya. Ab agar Hazrat Ubai ki hadees mein bhi nuskho'n ka ikhtelaf hota aur kahee'n bhi lafz ركة ka wujood hota to maulana apne istedlal ki khatir iska zikar farmate aur apne mustadlaat mein ek daleel badha lete. Halaa'nke 20 rakat saabit karne ke liye unho'n ne Allama Nemwi ki kitab Asaar as Sunan mein se wo riwayat'e'n naqal kardi hain, jinke jawabat kai baar ulama e hadees de chuke hain. Lekin is riwayat ke ishara tak nahi farmaya. In mazkoora baala shawaahid se waazeh ho jaata hai ke asal lafz عشرين ليلة hi hai, aur isko عشرين ركة banana tehreef hai.

Ye Tehreef Kab Hui? Kisne Ki? Aur Kyou'n Ki?

Ham pehle waazeh kar chuke hain ke hind mein 1318 hijri tak jitney nuskhe sunan ke matbua hue hain, in sab ke sab mein عشرين ليلة hi matbua hai aur kisi qism ka koi ishara nuskho'n ke ikhtelaf ka nahi hai. Albatta jab Maulana Mehmood Hasan ke hawaashi ke saath sunan ko chapwaya gaya to nashereen ne khud yaa kisi ke mashwara se matan mein ليلة aur uske oopar ن ka nishan de kar hashiya par ركة likh diya. Iske baad jab Maulana Fakhar ul Hasan ke hawashi ke saath taba karaaya gaya to iske matan mein ركة likha aur uske oopar ن ka nishan de kar hashiya par ليلة likh diya, taa-ke ye tassur aam ho jaae ke yaha'n nuskho'n ka ikhtelaf hai. Isi tarha Bazl al Majhood ke saath Sunan Abu Dawood ki taba'a ke waqt matan mein ليلة likha aur oopar ن ka nishan de kar hashiya par likha. Aur uske saath hi ye ibaaarat likh di. baghair is wazaahat ke, ke ye ibaaarat kiski hai? Is nuskha ko kisne dekha tha aur kaha'n dekha tha aur ab wo nuskha kaha'n hai? Yaad rahe ke ye ibaaarat Maulana ki sharah ki ibaaarat mein nahi, balke asal kitab yaane Sunan Abu Dawood ke hashiya par likhi gai hai.

Pas ye ibaaarat majhool al qaael hone ki binaa par qaabil e etedmad hai. Ab zahir hai ke is poori ki poori karwaaai se ye tassur dena maqsood tha ke Sunan Abu Dawood ke baaz nuskho'n mein عشرين ركة maujood hai taa-ke is hadees ko 20 rakat taraweeh ke suboot mein pesh kiya jaa sakey. Lekin shawahed ke hote hue is karwai ko ek qism ki tadlees aur talbees naa samjha jaae to kya kha jaae? Agar koi kam-faham ye shubha paeda karne ki koshish kare ke kya ye ho sakta hai ke aise ulama ke naam par aur unke hawashi ke saath kitabe'n chapwai jaae'n aur in kitabo'n mein aisee tehreef ki jaa aur wo khud yaa unke shagird jo bade bade ulama hain, is par khamosh rahe'n, ye kaise mumkin hai? To unhe'n maloom hona chaahiye ke ye mumkin aur naa-mumkin ki bahes befaaedi hai. Duniya mein isse badi anhooni baate'n ho chuki aur aaj tak maujood hain aur kisi ko bhi siwaae zabaani baato'n ke unki islaah ki taufeeq nahi mili. Hazrat Mehmood ul Hasan Sahab se kaun waqif nahi, aur unki kitab Ezah al Adillah ko kaun nahi jaanta, jo maulana ne ek Ahle Hadees aalim ke jawab mein likhi, jabke is aalim ne Radd e Taqleed par ayat **فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا** se istedlaal kiya to maulana ne iska jawab diya aur apne khayal mein iske jawab mein ek ayat bhi likh di aur isi apni pesh karda ayat ko mustadal banaya. Lekin is ayat ka maujooda kalaam e majeed mein kahee'n bhi wujood nahi.

Wo likhte hain: Ab isse saaf zahir hai ke fil-haqeeqat hukm to hukm e khudawandi hai aur mansab e hukumat Ambiya e Ikram عليه السلام o Imam o Qaazi o Aimmah Mujtahideen ya deegar Ulil Amr ataae khudawand mata'aal baeena is tarha par hoga. Jaise mansab e hukum, hukkam e maatahat ke haq mein ataae hukkam baalaa dast hota hai aur jaise ataa-at e hukkam maatahat saraasar ataa-at e hukkam baala dast samjhi jaati hai. Isi tarha par ataa-at e ambiya e ikram عليه السلام o jumla ulil amr baeena ataa-at e khudawand jalle jalaalahu khayal ki jaaegi aur muttabeen

¹²⁷ Bazal al Majhood: V2 P23

abmiya ikram عليه السلام aur deegar ulil amr ko kharij az ataa-at e khudawandi samajhna aisa hoga jaisa muttabeen e ahkam e hukkam maatahat ko koi kam-faham kharij az ataa-at e hukkam baala dast kehne lage, yehi wajah hai ke ye irshad hua.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ.

Zahir hai ke oolil amr se murad is ayat mein siwae ambiya ikram عليه السلام aur koi hain. So dekhiye is ayat se saaf zahir hai ke hazraat e Ambiya o jumla ulil amr wajib ul itteba hain. Aap ne ayat:

To Use Lautaa Allah Ta'ala Ki Taraf Aur Rasool Ki Taraf, Agar Tumhe'n Allah Ta'ala Par Qiyamat Ke Din Par Imaan Hai.¹²⁸

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

to dekhli aur aapko ye ab tak maloom naa hua ke jis Quran e Kareem mein ye ayat hai, usi Quran mein ayat e mazkoora bilaa ma'aruza ahqar bhi maujood hai. Ajab nahi ke aap dono ayato'n ko hasb e adat muta'arz samajh kar ek ke naasikh aur doosri ke mansookh hone ka fatwa lagaane lage'n.¹²⁹

Saabeq ibaaat ko ghaur se dekha jaae ke maulana marhoom kis tarha Ahle Hadees aalim ki pesh karda ayat

To Use Lautaa Allah Ta'ala Ki Taraf Aur Rasool Ki Taraf, Agar Tumhe'n Allah Ta'ala Par Qiyamat Ke Din Par Imaan Hai.

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

ke muqable mein ek doosri ayat pesh kar rahe hain, jiske alfaaz ye hain:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ.

Aur kis tarha is ahle hadees aalim ki bhapti kaste hue farmate hain ke wo ayat to dekh li lekin ye doosri ayat ma'aruza ahqar aapko ab tak pataa nahi chala. Ab sawal ye paeda hota hai ke ye doosri ayat jiska ta'aruf maulana ayat e mazkoora baala ma'aruza ahqar ke alfaz se karaa rahe hain, Quran e Majeed ke kis para mein hai?

Ye kitab maulana ke naam se chapi aur ghalebani aapki zindagi mein chapi aur aapke shagirdo'n ne jo bade bade ulama the, dekhi. Kya kisi ko taufeeq mili ke iski islaah kare, agar ye naamumkin si baat wujood mein aasakti hai to phir is qism ki kisi bhi kotaahi ko jo kisi se bhi sarzad ho, naa mumkin nahi kaha jaa sakta aur is qism ki kotaahiyo'n ki koi taujeeh nahi ho sakti siwaa iske ke: ¹³⁰ الْعِصْمَةُ لِلَّهِ وَلِرَسُولِهِ خَاصَّةً

Hakeem Maulana Muhammad Ashraf Sahab Sandhu رَحْمَةُ اللَّهِ عَلَيْه Ki Tehqiqaat Ka Khulaasa:

Kutub e hadees mein taghaiyyur o tabaddal ke silsila mein hi Hakeem Maulana Muhammad Ashraf Sahab Sandhu رَحْمَةُ اللَّهِ عَلَيْه ne bhi apni kitab Nataaej Allah Ta'ala TaQiyaam ul Laileed mein badi tafseel zikar ki hai, chunache mausoof likhte hain: Sunan Abu Dawood aisee mashoor o maarooof aur mustanad darsi kitab jo siha sita ka juz shumar ki jaati hai, isme namaz e taraweesh ba jamat ka ibtedai waaqea balafz you'n marwi hai:

Hazrat Hasan Basri bayan karte hain ke Hazrat Umar رَضِيَ اللَّهُ عَنْهُ ne logo'n ko Hazrat Ubai bin Ka'ab رَضِيَ اللَّهُ عَنْهُ ki imamat par ektatthe kiya, wo unhe'n 20 raate'n taraweesh padhate aur dua e qunoot karte the, siwae.¹³¹

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بَنٍ كَعْبٍ فَكَانَ يُصَلِّي بِهِمْ عِشْرِينَ لَيْلَةً يَقْنُتُ بِهِمُ الْحَدِيثُ...

¹²⁸ Surah Nisa: 59

¹²⁹ Ezah al Adillah: P97

¹³⁰ Haft Roza Al Etesaam 23 Zul-Qada 1408 - 8th July 1988

¹³¹ Sunan Abu Dawood: Baab al Qunoot Fil Witr matbua Misr; Abu Dawood: Matbua Qadri, Delhi 1272 V1 P201; Abu Dawood: Matbua Muhammadi, Delhi: 1264 V1 P203

Al gharz duniya bhar ke matbua aur qadeemi qalmi nuskho'n mein ye hadees عشرين ليلة hi ke alfaz se manqool hai. Naa sirf yehi balke Allama Waliuddin ^{رحمته} aise mashoor mohaddis ne Mishkat al Masabeeh mein bhi ye hadees Abu Dawood ke naam se عشرين ليلة hi ke lafz se naqal ki hai. Chunache Mishkat Shareef ke jame'e qalmi aur tamaam matbua nuskho'n mein ye hadees isi lafz se paai jaati hai. Mulaheza ho: Mishkat, Matbua Noor Muhammad Hanafi Naqshbandi (P114) Baab Qunoot Fil Witr, Fas 3; Mirqah al Mafateeh Sharah Mishkat al Masabeeh Matbua Misr (P167) Fas 3; Asha'ah al Lama'at Sharah al Mishkat: Baab Qunoot Fil Witr: Fas 3.

Pehla Hamla:

(Shaikh ul Hind Maulwi) Mehmood ul Hasan Sahab ne Sunan Abu Dawood Matbua Mujaibai Delhi ki tasheeh karte waqt is hadees ke matan mein to lafz عشرين ليلة hi rehne diya, lekin tasdeeq o taa'eed e hanafiyat ke liye ليلة par nushqa ka nishan de kar hashiya mein you'n likha:

Kaza Fee Nuskhatin Maqroo atin A'alaa Ash Shaikh
Maulana Muhammad Ishaq Rahimahullah Ta'ala.¹³²

(رَكْعَةً) كَذَا فِي نُسْخَةِ مَقْرُوءَةٍ عَلَى الشَّيْخِ مَوْلَانَا مُحَمَّدٍ إِسْحَقَ
رَحِمَهُ اللَّهُ تَعَالَى.

Doosra Hamla:

Maulwi Khaleel Ahmad Sahab Saharanpuri ne Shaikh ul Hind ki taseeh karda Abu Dawood ko pasand karte hue Bazil al Majhood Fee Hal Abu Dawood is par likhi hai aur Baab e Qunoot Fil Witr ki hadees عشرين ليلة ke matan aur hashiya ko isi tarha bahaal rakhte hue kamoshi ikhteyar ki hai. Yaane matan Abu Dawood mein to عشرين ليلة hi rakha aur hashiya par likh diya

(raka'ah) Kazaa Fee Nuskha Maqroo atin A'alaa Ash
Shaikh Maulana Muhammad Ishaq Rahimahullah
Ta'ala.¹³³

(رَكْعَةً) كَذَا فِي نُسْخَةِ مَقْرُوءَةٍ عَلَى الشَّيْخِ مَوْلَانَا مُحَمَّدٍ إِسْحَقَ
رَحِمَهُ اللَّهُ تَعَالَى.

Goya aane waali naslo'n ko dhoka diya hai ke Sunan Abu Dawood mein عشرين رَكْعَةً aur عشرين ليلة dono tarha aaya hai.

Hazrat Shaikh Muhammad Ishaq Mohaddis Dahelwi ke dars par iftra ki haqeeqat ko jaanne ke liye Hazrat Shaikh ke khas hanafi talameza se Maulana Ali Ahmad Sahab Sharanpuri jo khaas taur par Hazrat Shaikh ke dars ka hawaala zikar kerne ke aadi hain, unke hashiya ka dekh lena zaroori hai. Chunache Saheeh Bukhari (baab Iza Aqimatis Salah Falaa Salata Illal Maktuba) ke hashiya mein baghair apni tehqeeq kiye sirf Hazrat Shaikh ul Hind ke qaul se (Illa Rakatal Fajr) Bayhaqi ka hawal likha hai. Agar Saharanpuri Sahab (رَكْعَةً) waale nuskhe ka zikar dars e shaikh mein sun paate to apne hashiya Mishkat ya Bukhari mein zaroor zikar karte aur aise hi Hazrat Shaikh ke doosre talmeez Nawab Qutubuddin Sahab ne bhi Mazahir ul Haq mein zikar nahi kiya.

Phir Shaikh ke qareeb ke zamana mein 2 hanafi buzurgo'n ki tasheeh se Sunan Abu Dawood ke 2 nuskhe matbua hain. Ek Qadri Dahelwi aur Doosre Muhammadi Dahelwo the. Inme bhi hanafi buzurgo'n ne (رَكْعَةً) waale nuskhe ka zikar nahi kiya, jo is amr ki mujassam daleel hai. Ke ye sab ba'ab ki saakht bardakht hai.

Teesra Hamla:

Maulwi Fakhar ul Hussain aur Faiz ul Hasan sahebaan Gangohi rukn e rakeen deoband dono baap bete ne Abu Dawood Matbua Majeedi Kanpur 1345 hijri ki tasheeh o hawashi karte hue (رَكْعَةً) ko matan e hadees mein likh kar asal par (nuskha) ka nishan dete hue hashiya mein (ليلة) ko nuskha qaraar de diya.¹³⁴

¹³² Abu Dawood: V1 P219

¹³³ Bazil al Majhood: P328

¹³⁴ Abu Dawood: P202 Ma'a Hashiya Ta'aleeq al Mahmood
V1 Matbua Majeedi Kanpur

Chautha Hamla:

Cahhaho'nte shahsawar ne Abu Dawood matbua Nol Kishor ki tasheeh karte hue pehle teeno'n se badh chadh kar johar you'n dikhae ke عشرين ليلة ke matan e hadees mein hi عشرين ركعة kar diya.¹³⁵

Dawaa e Ijma Aur Uski Haqeeqat:

Baaz logo'n ne dawa kiya hai ke Sahaba Ikram عليه السلام ka Hazrat Umar Farooq رضي الله عنه ke ahed e khilafat mein 20 rakat taraweeh par ijma ho gaya tha aur phir tamaam shehro'n mein isi par amal barqarar raha. Jaisa ke Allama Aini ne¹³⁶ mein Aur Allama Haithami ne¹³⁷ mein aur Mulla Ali Qari ne¹³⁸ mein zikar kiya hai.

Allama Mubarakpuri Ki Tehqeeq:

Jabke Allama Mubarakpuri likhte hain ek ye daawa sakht baatil hai, kyou'nke khud Allama Aini ne Umdatul Qaari mein kaha hai ke adad e rakat e taraweeh ke baare mein ba-kasrat aqwaal paae jaate hain aur Imam Malik ne kaha hai ke waaqea hira se pehle yaane taqreeban 100 aur chan saal se ziyada arsa se lekar aaj tak Madina Munawwara mein 38 rakat taraweeh aur ek rakat witr par amal hota aaraha hai. Jabke khud apne liye Imam Darul Hijra Hazrat Imam Malik ne 11 rakat ikhteyar farmai aur maroof faqeeh Aswad bin Yazeed 40 rakat taraweeh aur 7 rakat witr padha karte the aur unke alaawa baaqi aqwaal bhi pesh e nazar rakhe'n jo Allama Aini ne zikar kiye hain (jinke baare mein is mauzoo ke shuru mein ishara kiya jaa chuka hai).

Ab in sab aqwaal ko pesh e nazar rakh kar hame'n koi batae ke 20 taraweeh par ijma kaha'n hua? Aur tamaam shehro'n mein is par amal bar-qarar kaise raha?¹³⁹

Shaikh Albani Ka Nazariya:

AM ke is ijma ko sakht baatil qaraar dene ka tazkirah karne ke baad Allama Albani likhte hain ke isi mazeed taaeed is baat se bhi hoti hai ke agar ijma ka ye dawa saheeh hota to muta-akkkhireen fuqaha iski mukhalifat naa karte. Halaa'nke taraweeh ke baare mein 8 se kam aur ziyada dono qism ke aqwaal paae jaate hain, lehaza sirf kisi kkitab mein ijma ka zikar kar dene se ijma saabit nahi hojaata. Aur phir jab kisi aise ijma ki haqeeqat maloom karne ke liye justaju ki jaati hai to ham is nateeje par poho'nchte hain ke ijma ke baare mein aise aksar daawe ghalat hain. Masalan, baaz log 3 rakat witr par ijma ke muddai hain, halaa'nke aksar Sahaba Ikram عليه السلام se 1 witr padhna bhi saabit hai.¹⁴⁰

Nawab Siddiq Hasan Khan Sahab Ka Irshad:

Ijma ke mutalliq Allama Nawab Siddiq Hasan Khan (Wali Riyaasat Bhopal) Saheeh Muslim ki Sharah As Siraj al wahhaj ke muqaddama mein raqamtaraz hain: Ijma ka zikar karne mein bohot ziyada sahel nigaari se kaam liya gaya hai. Jo shakhs fiqhi mazaahib se mamuli waqfiyyat rakhta hai wo jaant hai ke fiqhi mazahib ke paerukaar is khayal mein muhtala hain ke falaa'n mazhab ke paerukaar jis mas-ala par muttafiq ho chuke hain inka wo ittefaq goya ijma hai. Mere nazdeek is qism ka khayal bohot hi faasid hai. Nateejatan mamuli baseerat rakhne waala koi shakhs jab dekhe ga ke falaa'n ka awaam mein riwaaj pazeer hai to wo is par ijma ki chaap lagaane ki koshish karega. Agarche iske is ghalat fe'l فعل se makhloof e ilaahi ko azeem khatraat se hi kyou'n naa do-chaar hona pade. Kisi daleel ki raushni mein to is qism ka faisla awaam un naas par tho'nsaa jaa sakta hai. Lekin aksar o peshtar dekha gaya hai ke dawaa e ijma mein hazm o ehtiyaat ko malhoos e khatir nahi rakha jaata, balke mashoor 4 fiqhi makatib e firk jisme mas-ala mein muttafiq ur raae ho'n wo is ittefaq ko ijma se ta'abeer karne ki koshish karte

¹³⁵ Abu Dawood: P203 Matbua Nol Kishor

¹³⁶ Umdatul Qari: 4/7/178

¹³⁷ Majma uz Zawaad: V3 P172

¹³⁸ Mirqah Sharah Mishkat: V2 P175

¹³⁹ Tohfatul Ahwazi: V3 P531-532

¹⁴⁰ Namaz e Taraweeh: P179

hain. Muta-akkhireen ulama mein se Imam Nawavi aur aise hi baaz deegar ulama dawaa e ijma ke maamle mein ghair mohtaata hain. Saheeh Muslim par unki Sharah mein iski misaale'n dekhi jaa sakti hain.

Yaad rahe ke mohaqqiqeen ulama aise ijma ko hujjat nahi maante, kyou'nke mazahib e arba ke wujood mein aane se pehle waale 3 zamano ko kahir ul quroon qaraar diya gaya hai aur aimma arba ka daur khair ul quroon nahi hai aur phir unke daur mein bhi unke alaawa kitne hi kubaar ahle ilm maujood the. Jo-ke darja ijtehaad par faaez the. Aur phir unke daur se lekar daur e haazir tak har ahed mein mashoor ahle ilm o fazal maujood rahe hain. Jo-ke ijtehaad o istembaat ki daulat se behrhor bhi the aur is haqeeqat se koi bhi munsif mizaj shakhs inkaar nahi kar sakta, agarche daur e haazir mein raah e etedaal ikhteyar karna aur insaaf ki baat kehna kaare daard.

Ghar kisi mas-ala mein sirf aimma arba ke ittefaq kar lene ko ijma qaraar dena in aimma o ahle ilm ke saath naa-insaafi hai jo ke khud un aimma arba ke ahed mein ilmi jaah o jalaal rakhte the. Aur unke ilm o fazal ka tantanaa daang e aalam phaela hua tha.¹⁴¹

Imam Shawkani Ka Nukhta e Nazar:

Umooman jab baaz kutub mein ijma ki bahes ko dekha jaata hai to qaari is nateeje par poho'nchta hai ke jisne ijma ko naqal kiya hai, ise is mas-ala mein ikhtelaf ka ilm hi nahi ho sakta aur zahir hai ke naqaabil e adm ilm se ikhtelaf ka a'ad e wujood to hargiz laazim nahi aata. Ziyada se ziyada is ijma ko zan ke saath ta'abeer kiya jaa sakta hai. Aur Zan ko ijma ki daleel qaraar dena saheeh nahi, jabke zan hujjat hi nahi aur ijma hujjat hai. Lehaza kisi ek shakhs ke zan se poori ummat ko kisi fe'ل فعل ka paband kaise banaya jaa sakta hai? Al mukhtasar jis ijma ki buniyad zanni qqazayaa par par-istawaar hogi, aise ijma ko thukrane mein kisi pas o pesh se hargiz kaam naa liya jaae. Jabke jamhoor ulama e usool ka kehna hai ke ijma mein akhbaar e ahaad ko bhi sharf e qubooliyat se nahi nawaaza jaaega.¹⁴²

Is mauzoo ki tafseel Allah Ta'ala Taqreeb by Qazi, Husool al Mamool by Shawkani, Daleel Allah Ta'ala Taalib by Nawab Siddiq Hasan Khan aur Ahkam al Ahkam by Ibne Hazam waghaira kutub mein dekh sakte hain.

¹⁴¹ Muqaddama As Siraj al Wahhaj Kasf Mataalib Saheeh Muslim ibne Hajjaj: V1 P3; Bahawaala baala P79-80

¹⁴² Namaz e Taraweeh: P80-81; Wabal al Ghamaam Hashiya Shifa al Awaam by Shawkani

Khulasa e Kalaam:

Sabeqa guftagu ka khulasa ye hua ke 20 taraweesh par ijma ka dawa bilaa daleel hone ki wajah se baatil hai aur is adad par istemrar o dawaam ka dawa bhi isi qabeel se hai. Aur Hazrat Umar (z) se saheeh sanad ke saath 11 rakat (8 taraweesh + 3 witr) hi saabit hain aur 20 ki tamaam riwayaat zaef o naqaabil e hujjat hain.

Phir ummat ke ijmai masael ko jamaa karne waale qadeem aalim Imam Ibnul Munzir (d318 hijri) ne apni kitab Al Ijma mein iska zikar tak nahi kiya.¹⁴³

Albatta Mausua'ah al Ijma Fil Fiqa al Islami ke Shaami muallif Shaikh Sa'adi Abu Habeeb ne haal hi mein jo ye kitab (1394hijri - 1974 mein) murattab ki to isme Al Mughni¹⁴⁴ Bidayatul Mujtahid¹⁴⁵ ke hawaale se likh diya ke namaz e taraweesh 20 rakat hai aur ye Hazrat Umar Farooq (fz) ka amal hai aur unke ahed e khilafat mein Sahaba Ikram عليهم السلام ka isi adad par ijma hogaya tha.¹⁴⁶

Jabke is dawe ki haisiyat mutaiyyan karne ke liye tafseel hamne zikar kardi hai, uski raushni mein ye faisla karna bohot asaan hai ke is dawa ke waqt hazm o ehtiyat se kaam nahi liya gaya. Balke ye saraasar jald baazi ka nateerha hai warna saheeh ul asnaad asaar se ahed e farooqi mein aur khusoosan Hazrat Umar Farooq رضي الله عنه ka irshad 11 rakat ki daleel hai aur marfoo ahadees is par mustazad hain jisey 11 rakat ka hi suboot milta hai, to phir 20 par ijma ka dawa che-maani daarid?

Muallif mausua'ah ko chaahiye tha ke is ijma ko agar naqal kiya hi tha to phir is par bhi usi tarha ta'aleeq o hashiya chadha dete jaisa unho'n ne isi V1 P669 par madrak e ruku ki rakat ke silsila mein chadaaya hai ke jab kitne hi kubaar aimma o fuqaha (jin mein se baaz ke unho'n ne naam likhe hain aur baaz ki taraf ishara kiya hai) Madrak e ruku ki rakat ko nahi maante to phir rakat shumar karne par ijma ka dawa karne walo'n par bhi tajjub hai. Is tarha bara-at e zimma aur ilmi amaanat ki adaaegi ho jaati aur 20 taraweesh par ijma ki qulai bhi khul jaati aur P656,658,660,665 par hi bas nahi, balke shuru kitab se lekar dono jildo'n ke 1250 safhaat par saikdo'n aisee taliqaat maujood hain. Lekin shayad koi zehni tahffuz taraweesh ke mas-ala par taleeq chadhaane se ma'ane raha ho. والله من وراء القصد

Aise hi ijma ke daawo'n ke pesh e nazar Imam Ahmad bin Hambal رحمته الله al maarroof ba Imam Ahlus Sunnah ne farmaya:

Jisne kisi mas-ala par ijma ka dawa kia isne jhoot bola.
Isey kya maloom hai ke kahee'n ahle ilm ne is mas-ala mein ikhtelaf kiya ho.¹⁴⁷

ممن ادعى الاجماع فقد كذب وما يدريه والناس قد اختلفوا.

Aur isse milte julte khayalaat hi Imam Shafai رحمته الله ke bhi hain.

Isi tarha ke baaz deegar asaar bhi pesh kiye jaate hain, jin se 20 taraweesh saabit ki jaati hain, balke baaz ki roo se to is par ijma ka dawa bhi kiya jaata hai, jabke ye dawa bilaa daleel hai aur wo asaar zaef hain aur unme saheeh Bukhari o Muslim ki marfoo ahadees e Rasool ﷺ ke muqable ki taab nahi hai.

¹⁴³ Al Ijma ba Tehqeeq Dr. Sagheer Ahmad, Dar Taiyyaba, Riyadh
¹⁴⁴ V1 P139

¹⁴⁵ V1 P202

¹⁴⁶ Mausua'ah al Ijma: V1 P655 Dar al Arabiyya, Beirut

¹⁴⁷ Mausua'ah al Ijma: Muqaddama: P29

Mas-ala Taraweeh Aur Saudi Ulama o Mashaaekh:

Baaz log Saudi Arab ke kisi aalim ke kisi qaul o amal ko buniyad banaa kar ye rat lagaana shuru kar dee hain ke Saudi Ulama bhi 20 taraweeh ke qael o faael hain. Jabke you'n *Saudi Ulama* ka itlaaq hargiz durust nahi, balke Saudi Arab ke hazaar-ha ulama mein se sirf chand ulama aise hain jinhe'n is silsila mein pesh kiya jaa sakta hai. Jaise, shaikh Muhammad A'atiya Muhammad Salim aur Shaikh A. Aziz al Salman ر.ه.ه. waghaira. Aur sirf 1-2 ulama ka naam lekar koi keh de ke Saudi Ulama bhi 20 taraweeh ke qael o faael hain to ye saraasar ghalat baat aur mughalta dahi hai. Kyou'nke Saudi Arab mein rehne waale log jaante hain ke ma'adoode chand ulama ke siwa poore mulk ki tamaam masaajid mein Nt ki imamat karwaane waale aimma o ulama sirf 11 rakat hi padhate hain aur ye amal e aam is baat ki daleel hai ke Saudi ulama 8 taraweeh ko hi sunnat o afzal samajhte hain. Albatta 8 se ziyada ko aam nafil samajhte hue padhne se mana nahi karte, aur is buniyad par 8 se ziyada taraweeh padhne se koi bhi to mana nahi karta. Aur is nazariye ke mutebiq ziyada padhne walo'n par nakeer nahi karni chaahiye. Albatta 8 se ziyada ko sunnat tasawwur nahi kiya jaa sakta. Balke baqiyya rakate'n mahez nafil kahi jaa sakti hain.

Allama Ibne Baaz ر.ه.ه.:

Saudi ulama mein se Imam ul A'sr Allama A. Aziz bin Abdullah bin baaz ر.ه.ه. kisi ta'arruf ke mohtaaj nahi. Unki sar-baraahi mein kaam karne waali daaemi fatwa committee ke fataawa ke majmua mein unki raae you'n marqoom hai:

Afzal wo hai jo Nabi ﷺ ka ghalib o aksar amal tha ke har shakhs 8 rakate'n padhe. Har 2 rakat ke baad salam pherde aur phir 3 rakat witr padhe aur poori namaz mein khushoo o khuzoo, sukoon o itmenan aur tarteel e quran zaroori hai. Chunache Ummul Momineen Hazrat Ayesha ر.ه.ه. se marwi Saheeh Bukhari o Muslim ki hadees mein yehi (11 rakate'n hi) saabit hain....

و الافضل ما كان النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يفعلُه غالباً و هو يقوم بثمان ركعات يسلم من كل ركعتين ويوتر بثلاث مع الخشوع والطمأنينة وترتيل القراءة لما ثبت في الصحيحين عن عائشة رضي الله عنها...

Aur isse aagey mausoof ne Saheeh Bukhari o Muslim wali wo hadees bhi zikar farmai hai, jo ham is mauzoo ke shuru mein (pehli hadees ke tahat) zikar kar aae hain.

Allama Ibne Uthaimen ر.ه.ه.:

Saudi Ulama mein se faqeeh e a'sr Allama Muhammad bin Saleh al Uthaimen se kaun nawaaqif hai, unho'n ne apni mashoor kitab Majaalis Shahar Ramzan mein likha hai: Salaf e Saleheen e ummat ne namaz e taraweeh o witr rakat mein mukhtalif araa ka izhaar kiya hai. Kisi ne 41, kisi ne 39, kisi ne 29, kisi ne 23, kisi ne 19, kisi ne 13, kisi ne 11 aur kisi ne kuch aur kaha hai:

In sab aqwaal mein se raajeh tar qaul 11 ya 13 rakato'n waala hai, jiski wajah Saheeh Bukhari o Muslim mein Hazrat Ayesha ر.ه.ه. se marwi hadees hai.¹⁴⁸

و ارجح هذه الاقوال انها احدى عشر او ثلاث عشر لما في الصحيحين عن عائشة رضي الله عنه.

Iske aage, Allama Musoof ne wohi hadees zikar ki hai, jiski taraf sabeqa sutoor mein ishara guzra hai. Aur Saheeh Bukhari ki Hazrat Ibne Abbas ر.ه.ه. waali hadees bhi naqal ki hai, jisme 13 rakato'n ka zikar aaya hai aur Hazrat Umar Farooq ر.ه.ه. waala wo asar bhi zikar kiya hai, jisme unho'n ne 2 sahaba Hazrat Ubai bin Ka'ab ر.ه.ه. aur Hazrat Tameem Daari ر.ه.ه. ko logo'n ko 11 rakate'n padhane ka hukum farmaya tha. Jo ham is mauzoo ke shuru mein (4th hadees ke tahat) zikar kar aae hain aur yehi tafseel unho'n ne apni kitab Fusool fis siyaam wat Taraweeh waz Zakaat mein zikar ki hai aur likha hai:

¹⁴⁸ Majaalis Sahahr Ramzan: P19

Sunnat yehi hai ke 11 rakato'n par hi iktefa kiya jaae.

والسنة أن يقتصر على إحدى عشر ركعة.

Phir mutalleqa ahadees zikar karke aagey jaakar 11 se ziyada rakate'n padhne mein koi harj naa hone ke tazkirah ke baad likha hai:

Lekin hadees mein warid masnoon (yaane 11 rakato'n) par muhafezat hi afzal o akmal hai aur saath hi itemenan o sukoon aur taweel qria-at o tilaawat ka bhi ehtemaam hona chaahiye.¹⁴⁹

لكن المحافظة على العدد الذي جاءت به السنة مع التأنى والتطويل أفضل وأكمل.

Ek Ishkaal Ka Hal:

Jib baaz ahadees mein 13 rakat aai hain, un 13 rakat se murad 11 taraweh aur 2 rakate'n hain. Jo Nabi ﷺ ne 2-1 martaba namaz e taraweeh ke saath witro'n ke baad padhi thi, taa-ke witro'n ke baad bhi raat ko ibadat o namaz ka jawa muhaiyya faramae. Yaa phir ye naamz e fajr ki pehli 2 sunnate'n hain. Jinhe'n Hazrat Ibne Abbas رضي الله عنه ne Nabi ﷺ ki qiyaam ki rakate'n samjha, jaisa ke Imam Nawawi, Allama Aini aur Mubarakpuri nez doosre shareheen ne wazaahat ki hai.¹⁵⁰

Mas-ala Taraweeh Aur Saudi Fatwa Committee:

Saudi Arab ki fa'al fatwa committee ne bhi namaz e taraweeh ki 11 rakato'n ka hi fatwa diya hai, chunache Majmua Fataawa al Lajna ad Daaema mein likha hai:

Namaz e taraweeh Rasool Allah ﷺ ki sunnat hai aur dalaael shahed hain ke Nabi ﷺ Ramzan aur kisi bhi doosre mahine mein 11 rakat se ziyada nahi padha karte the.¹⁵¹

صلوة التراويح سنة، سنّها رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وقد دلت الأدلة على أنه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة.

Dastakhat: Shaikh Abdullah bin Quood, Shaikh Abdullah bin Ghudiyaan, Shaikh Abdur Razzaq A'afeefi, Allama Ibne Baaz.

Mas-ala e Taraweeh Aur Aimmah o Ulama e Harmain Sharifain:

Harmain Sharifain ki azaan o aqaamat, namaz e panchgaana, khutbaat e juma o edain aur namaz e taraweeh ki jamat Saudi Television se live nashar hoti hai aur log ekheri aqaamat bhi sunte hain, namaz mein seeney par yaa kam-az-kam naaf se oopar bandhe hue hath dekhte hain. Ameen ki awaaz se harmain sharifain ka goonj jaana bhi mehsoos karte hain, ruku se pehle aur ruku ke baad waali raful yadain bhi dekhte hain. Aimmah o ulama harmain sharifain ke khutbaat e juma o eidain mein tauheed e baari ta'ala ka ghalghala bhi sunte hain ke Allah ek hai, iske siwa koi ma'abood e barhaq nahi, iske siwa kisi ko na pukaarna, ghairullah se isteghaasa o isteeaanat naa karna, qabro'n ko naa choomna, inka tawaaf naa karna, darbaro'n mazaaro'n par chadhaawe naa chadhaana, peero'n faqeero'n ke naam se kaam karne waale behrupiyo'n ke hath imaan o maal naa lutaana, Nabi ﷺ ki sunnat ko harz e jaan banana, bidaat se apne hath naa rangna aur apne amaal barbaad naa karna, ye sab baate'n sunte hain aur 3 witr padhen ka tareeqa bhi dekhte hain. Lekin in sab baato'n ko ek kaan se sunte aur doosre se nikaal dete hain. Saal bhar ke shab o roz ke amaal o af-aal mein se agar koi cheez dil o dimaagh aur kaano'n mein atak balke chimat kar reh jaati hai to wo sirf (20 taraweeh)

¹⁴⁹ Kitab e Mazkoora: P16-17

¹⁵⁰ Sharah Muslim Nawawi: 3/6/16_21; Umdatul Qari: 4/7/178,204,205,6/,11/126,127; Tohfatul Ahwazi: V3 P522-532

¹⁵¹ Majmua Fataawa al Lajna ad Daaema: V7 P194

Deegar tamaam masael se chashm poshi aur mas-ala e taraweeh par garam joshi ka muzahera kiya jaata hai aur asal haqeeqat ko waazeh karne ke bajae haqaaeq ko tod-marodh kar pesh kiya jaata hai. Kyuo'nke haqeeqat ye hai aur har shakhs dekhta aur jaanta hai ke harmain sharifain mein har imam sirf 10 rakat hi padhata hai, naa ke 20 jaisa ke umooman mughalta hota hai aur diya jaata hai. Pehle ek imam 10 rakat padhata hai aur phir doosra aata hai aur witr'o'n samet 13 rakate'n padhata hai.

In 2 masjido'n (harmain sharifain) ke, doosri masaajid mein mukhtalif halaat ko pesh e nazar rakha jaae, sharf e zaman o makan bhi malhooz rahe (ziyarat o tawaf aur hazaro'n lakho'n gunah ajar o sawab waghaira) aur poor mamlekat Saudi arab aur poori khaleej arabi ke mumalik ki deegar laakho'n masaajid mein 11 rakate'n padhai jaane par bhi ghaur kiya jaae to ye haqeeqat khul kar saamne aajaati hai ke afzal o sunnat sirf 11 rakat hi hain aur agar koi aam nafli namaz qaraar dete hue isse ziyada bhi padhta hai to iska **fe'l** **فعل** **mojib** e nakeer nahi hai. waise bhi masaadir e shariyat sirf quran o sunnat aur ijma e sahaba hain. Naa ke kisi mulk, ilaaqe, yaa kisi shaher ka koi amal.

Al e Saud ki hukumat se pehle harmain sharifain mein 4 musalle hua karte the. Ek hi namaz ki 4 azaane, 4 imam aur 4 jamaate'n. Ab iska kya kare'nge?

Aur ye bhi keh hi lene deejaye ke jin logo'n ke nazdeek deegar tamaam masael o ahkam (usool e furu) mein aimma harmain Wahhabi aur naqaabil e iltefaat hain. Unke yaha'n taraweh ke mas-ala mein wo kaise qaabil e iltefaat o amal ho gae? Lagta hai ke daal mein kuch kaala hai.

Apne aapko usool o aqaaed mein Matureedi (asha'ari), furoo o ahkam mein Hanafi o sulook mein Naqshebandi, Soharwardi, Chishti aur Qadri silsilo'n ke paband maan-ne waale in wahhabiyo'n ke paerukaar kaise band gae? Jinke peeche padhi gai namazo'n ko dohraane ke fatwe bhi diye jaa chueke hain.

Aur agar waqai apna ghussa thook chuke hain to phir bismillah keejiye, jis tarha 20 taraweeh mein aimma ka'aba o harmain ko daleel banaa rahe hain, isi tarha usool o aqaaed aur furoo o ahkam mein bhi unhi ki tarha khaalis kitabullah aur sunnat e saheeha par amal ka rawaiyya apna le'n.

Isi mein ham sab ki bhalai o najaat hai. Wallahu al muwaffaq

8 rakat Taraweeh Ka Suboot Ulama o Fuqaha e Ahnaaf Ki Kutub Se:

1. Sabeq mein ham mutaddid saheeh ahdees aur baaz asaar e sahaba عليه السلام zikar kar aae hain, jinki roo se taraweeh ka adad masnoon 8 rakat hi hai aur witr'o'n samet 11 rakat aur unhi ahadees o asaar ke pesh e nazar hi aur to aur khud hamare ulama e ahnaaf ne bhi eteraaf kiya hai ke taraweeh ka adad e masnoon 11 (ma'a witr) hi hai.
2. Allama Aini Hanafi ne Umdatul Qari mein Nabi ﷺ ke bajamat namaz e taraweeh padhane se talluq rakhne waali ahadees ki sharah mein likha hai:

Agar aap kahe'n ke in riwayat mein is baat ki wazahat to nahi aai ke in raato'n mein Nabi ﷺ ne ba-amat namaz e taraweeh ki kitni rakate'n padhai thee'n? To main kahu'nga ke Saheeh Ibne Khuzaima o Ibne Hibban mein Hazrat Jabir رضي الله عنه se marwi hai ke Nabi ﷺ ne hame'n Ramzan mein 8 rakat padhai aur phir witr padhe.¹⁵²

فان قلت: لم يُبين في الروايات المذكورة عددُ الصلوة التي صلَّها رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ في تلك الليالي، قلت: رواه ابن خزيمة وابن حبان من حديث جابر رضي الله عنه قال:

Yehi Hadees Allama Zeli Hanafi ne Nasbur Raaya mein naqal ki hai aur 20 rakato'n wali hadees ko zaeef qaraar dene ke saath saath hi unho'n ne Hazrat Ayesha رضي الله عنها wali hadees bhi zikar ki hai, jisme saal bhar ki Salat al Lail 11 rakate'n zikar hui hain.¹⁵³

3. Imam Abu Hanfia رحمته الله ke shagird e khaas Imam Muhammad ne apni kitab Muwatta Imama Muhammad mein Ummul Momineen Hazrat Ayesha رضي الله عنها se marwi 11 rakat wali mazkoora as Sudoor hadees naqal karne ke baad likha hai:

Ham isi sab ko lete hain.¹⁵⁴

بِهَذَا نَأْخُذُ كُلَّهُ.

Imam Muhammad ne 11 rakato'n wali hadees par ye baab qaaem kiya hai: باب قيام شهر رمضان yaane Maah e Ramzan Mein Qiyaam al Lail (Taraweeh) ka bayan.¹⁵⁵

4. Maulana A. Hai ne Imam Muhammad ki is tabweeb par likha hai:

Yaane taraweeh ko hi qiyaam e maah e ramzan bhi kaha jaata hai.¹⁵⁶

وَيُسَمَّى التَّارَوِيعُ، قِيَامُ شَهْرِ رَمَضَانَ.

Yehi baat Nasbur Raaya¹⁵⁷, Sharah Muslim¹⁵⁸, Tanweer al Huwalik¹⁵⁹, Allah Ta'ala Ta'aleeq as Sabeeh¹⁶⁰ mein bhi kahi gai hai.

Aur yaha'n ye baat bhi zahan mein rahe ke Imam Muhammad ka ye kehna ke "Ham Isi Sab Ko Lete Hain" aur 20 rakato'n ka zikar tak bhi nahi kiya. Isse ye baat bhi mutar ssheh hoti hai ke Imam Abu Hanifa رحمته الله ka maslak bhi yehi hai. Kyou'nke Imam Sahab se 20 rakat taraweeh saheeh sanad qata'an saabit nahi hai.

Imam Ibne Hamam ne Fathul Qadeer Sharah Hidayah mein adad e taraweh se talluq rakhne wali ahadees ko zikar karne ke baad likha hai:

¹⁵² Umdatul Qaari: 4/7/177

¹⁵³ Nasbur Raaya: V2 P152-153

¹⁵⁴ Muwatta Imam Muhammad: P93; in other editions: P138-139

¹⁵⁵ Muwatta Imam Muhammad: P138

¹⁵⁶ At Ta'aleeq ul Mumjid: P138

¹⁵⁷ V2 P152

¹⁵⁸ V1 P259

¹⁵⁹ V1 P135

¹⁶⁰ V2 P104

Is saari tafseel se maloom ho gaya ke Qiyaam e Ramzanki masnoon tadaad 11 rakat ma'a witr hai, baa-jamat Nabi ﷺ ne aisa hi kiya.¹⁶¹

فَتَحْصِلُ مِنْ هَذَا كُلِّهِ أَنَّ قِيَامَ رَمَضَانَ سُنَّةٌ أَحَدِي عَشْرَةَ رَكْعَةً بِالْوِتْرِ فِي جَمَاعَةٍ، فَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹⁶²

5. Maulana A. Hai Lukhnawi Muwatta Imam Muhammad ke hashiya Allah Ta'ala Ta'aleeq al Majdid aur deegar kutub mein likhte hain ke Ibne Hibban ne apni Saheeh mein Hazrat Jabir رضي الله عنه se riwayat bayanki hai ke Nabi ﷺ ne Sahaba Ikram رضي الله عنهم ko witr ki siwaa 8 rakat padhai thi. Ye hadees bilkul saheeh hai.¹⁶²

Apni kitab Tohfatul Aakhiriyar P38 mein unho'n ne likha hai ke unse poocha gaya ke jin rato'n mein Nabi ﷺ ne jamat karwai thi, Aap ﷺ ne to kitni rakat padhai thi?

Iska jawab ye hai ke unki tadaad 8 rakat thi. Jaisa ke Hazrat Jabir رضي الله عنه ki hadees se pataa chalta hai.

6. Aur apni ek teesri Kitab Umda tur Raaya mein bhi rakat ki tadaad 8 aur 3 witr zikar ki hai aur Ibne Hibban ki hadees Jabir رضي الله عنه ka hawaala diya hai.¹⁶³
7. Aur Hidayah par apne hashiya mein likha hai ke 1286 hijri mein mujhse poocha gaya ke jisne 8 rakat taraweh padhi, jinka tazkirah Saheeh Ibne Hibban mein hai aur 3 rakat witr adaa ki. To kya wo taarik e sunnat hoga? To iska maine jawab diya, iska khulasa ye hai ke tamaam ulama e usool sirf is amal ko "Sunnat" kehte hain jis par Nabi ﷺ ne hameshgi ki. Sunnat ki taareef ki roo se namaz e taraweh ki sunnat tadaad sirf wohi (8 rakat) hogi, jiska zikar hua hai.¹⁶⁴
8. Sharah Ma'ani ul Asaar lit Tahaawi mein Hazrat Umar Farooq رضي الله عنه ke Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem Daari رضي الله عنه ko 11 rakat padhane ka hukum dete waali Hazrat Saaib bin Yazeed رضي الله عنه se marwi hadees mazkoor hai aur ye riwayat Muwatta Imam Maalik¹⁶⁵ mein bhi maujood hai aur isse saabit hua hai ke Sahaba Ikram رضي الله عنهم ahed e nabuwat mein 8 rakat padhte the aur khulafa e saani Hazrat Umar Farooq رضي الله عنه ki sunnat bhi witr samet 11 rakat hi hai.¹⁶⁶
9. Mulla Ali Qaari, Mirqah Sharah Mishkat mein likhte hain ke isme shak nahi ke Nabi ﷺ ne Sahaba Ikram رضي الله عنهم ko 8 rakat namaz e taraweh alaawa witr ke padhai thi.¹⁶⁷
10. Maulana Muhammad Zakariya Kandhelwi, Muwatta Imam Malik ki sharah Aujaz al Masaalik mein likhte hain ke yaqeenan mohaddiseen ke usool ke mutabiq 20 rakat Taraweh ki tadaad Nabi ﷺ se saabit nahi hai.¹⁶⁸
11. Maulana Anwar Shah Kashmiri ne Taqreer e Tirmizi (Al Urf ash Shazee) mein likha hai ke is bat ko tasleem kiye baghair koi chaara hi nahi ke Nabi ﷺ ne 8 rakat Taraweh padhi hai.¹⁶⁹
 - i. Ek jagah mausoof likhte hain ke Nabi ﷺ se saheeh sanad ke saath 8 rakat Taraweh hi saabit hai aur 20 rakat waali hadees za'ef hai aur uske zoaf par tamaam mohaddiseen e ikram ka ittefaq hai.¹⁷⁰
 - ii. Apni kitab Faiz ul Baari mein likha hai ke Nabi ﷺ se kisi marfoo hadees mein 13 rakat se ziyaada namaz e taraweh saabit nahi.¹⁷¹
 - iii. Apni kitab Kash as Satar mein likha hai ke Nabi ﷺ ne Sahaba Ikram رضي الله عنهم ko maah e ramazan mein 11 rakat Taraweh aur 3 rakat witr ki jamat karwai thi, jaisa ke Ibne Khuzaima o Ibne Hibban ne

¹⁶¹ Fathul Qadeer: V1 P334

¹⁶² Allah Ta'ala Ta'aleeq al Mumjad A'ala Muwatta Imam Muhammad: P93 other editions: 138; Umdatur Raaya A'ala Sharah al Wiqaya: V1 P207; Tohfatul Akhiyar: P28; Hashiya Hidayah: V1 P151

¹⁶³ Umdatur Raaya: Hashiya Sharah Wiqaya: V1 P207

¹⁶⁴ Hashiya Hidayah: V1 P151

¹⁶⁵ P40

¹⁶⁶ Sharah Ma'ani ul Asaar lit Tahaawi

¹⁶⁷ Al Mirqah: V2 P175; other editions: P172

¹⁶⁸ Aujaz al Masaalik: V1 P390

¹⁶⁹ Al Urf ash Shazi: P309; other editions: P329

¹⁷⁰ Al Urf ash Sahzi: P309

¹⁷¹ Faizul Baari: V1 P240

apni apni Saheeh mein aur Muhammad bin Nasar Maroozi ne Qiyaam ul Lail mein Hazrat Jabir ؓ ki riwayat bayan ki hai.¹⁷²

12. Baani e Darul Uloom Deoband Maulana Muhammad Qasim Nanotwi apni kitab Lataaef e Qasmiyya, maktoob e suwam mein likhte hain: Nabi ؓ se jo 11 rakat ma'a witr saabit hain wo 20 se ziyada motabar hain.¹⁷³

i. Fatha Sar al Mannan Fee Taaeed Mazhab an Noman mein likhte hain ke jaisa ke aajkal 20 rakat Taraweeh ko sunnat bataya jaa raha hai, ye Rasool Allah ؓ se saabit nahi hai, Aap ؓ ke zaman e Mubarak mein Aap ؓ ke ba- mo'jib Hazrat Ayesha ؓ ki hadees par amal raha, jaisa ke Bukhari Shareef mein maujood hai ke Rasool Allah ؓ ne Ramzan mein 11 rakat (ma'a witr) se ziyada namaz e taraweeh nahi padhi aur Hazrat Ayesha ؓ, Rasool Allah ؓ ke haal se khoob waqif theen.¹⁷⁴

13. Allama Ibne Nujaim Hanafi, Bahr ur Raaeq mein likhte hain: Hamare mashaeq ke usool ke mutabiq 8 rakat sunnat hai, kyou'nke Nabi ؓ se ma'a witr 11 rakat Taraweeh hi saabit hai, jaisa ke Bukhari o Muslim mein Hazrat Ayesha ؓ waali hadees se saabit hai ke Nabi ؓ ramzan o ghair e ramzan mein 11 rakat se ziyada nahi padha karte the.¹⁷⁵

i. Iske aagey Ibne Nujaim ne baqiya 12 rakat ko sirf istehbaab ka darja diya hai, sunnat nahi maana.

14. Allama Tahaawi, Hashiya Durre Mukhtaar mein likhte hain: Nabi ؓ ne 20 taraweh nahi padhi, balke 8 padhi hai.¹⁷⁶

Aur Aagey Imam Tahawi ne Fathul Qadeer Ibnul Hammam aur Bahrur Raaeq ibne Nujaim hi ki tarha zikar kiya hai ke hamare masaeq ke usool ke mutabiq sunnat sirf 8 taraweeh hai aur baqiya 12 rakat mahez mustahab.¹⁷⁷

15. Allama Ahmad Hamuwi, Hashiya al Ashbaah mein likhte hain: Bilaa subha Nabi ؓ ne 20 rakat nahi balke 8 rakat Taraweeh padhi hai.¹⁷⁸

16. Abul Saud ki Sharah Kanz ad Daqaaeq mein marqoom hai: Nabi ؓ ne Taraweeh 20 rakat nahi padhi, balke 8 rakat padhi hai.¹⁷⁹

i. Maulana Muhammad Ahsan Nanotwi, apne Hashiya Kanz ad Daqaaeq mein raqamtaraz hain: Nabi ؓ ne Taraweeh ki 20 rakat nahi, balke sirf 8 rakat padhi hain.¹⁸⁰

17. Allama Shaami, Raddul Muhtaar al MaarooF Fataawa Shaami mein farmate hain: Daleel ke lihaaz se sirf 8 rakat Taraweeh hi sunnat hai aur baaqi rakat sirf mustahab hain.¹⁸¹

18. Shaikh A. Haq Dahelwi apni maarooF kitab Maa Sabt bis Sunnah mein likhte hain: Saheeh yehi hai ke Nabi ؓ ne 11 rakat Taraweeh padhi hai, jaisa ke Qiyaam ul Lail mein Aap ؓ ki adat e mubaareka thi.¹⁸²

i. Aur apni doosri kitab Madaarij an Nabuwwah (faarsi) mein tehreer karte hain: Tehqeeq aur saheeh yehi hai ke Nabi ؓ maah e ramzan mein 11 rakat (Taraweeh) hi padha karte the, jo-ke Aap ؓ tahajjud mein hamesha padha karte the, jaisa ke maarooF hai.¹⁸³

¹⁷² Kashf as Satar: P27

¹⁷³ Lataaef e Qasmiya, Maktoob Suwam

¹⁷⁴ Fatah Sar al Mannan Fee Taaeed Mazhab an Noman: P327; Al Haq as Sareeh lil Qasmi

¹⁷⁵ Bahr ar Raaeq: V2 P72; other edition: V2 P66; Mask al Khataam: V1 P288

¹⁷⁶ Hashiya Durre Mukhtaar by Allama Tahaawi: V1 P295

¹⁷⁷ As before; Mask al Khattam: V1 P288

¹⁷⁸ Hashiya al Ashbaah: P9

¹⁷⁹ Sharah Kanz: P268

¹⁸⁰ Hashiya Kanz by Nanotwi: P36

¹⁸¹ Fataawa Shaami: V1 P495

¹⁸² Maa Sabt bis Sunnah: P292

¹⁸³ Madaarij an Nabuwwah: V1 P425

19. Nafahaat e Rasheed mein likha hai: Nabi ﷺ se saabit hai ke Aap ﷺ ne witr samet 11 rakat Taraweeh se ziyada nahi padhi, naa ramzan mein aur naa ghair ramzan mein.¹⁸⁴
20. Maulana Ahmad Ali Saharanpuri ne apne hashiya Bukhari Shareef mein likha hai: Qiyaam e Ramzan (Taraweeh) 11 rakat ma'a witr sunnat hai, jisey Nabi ﷺ ne ba-jamaat adaa kiya hai.¹⁸⁵
- i. Aur Hidayah ki Sharah Aen ul Hidayah mein likhte hain: Saheeh Hadees ki roo se witr samet namaz e taraweeh ki sirf 11 rakat hi saabit hain.¹⁸⁶
 - ii. Aur yehi baat unho'n ne apni baaz deegar kutub mein bhi kahi hai.¹⁸⁷
21. Abul Hasan Sharbalani, Maraaqi al Falah Sharah Noor ul Ezah mein likhte hain: Ye baat saabit hai ke Nabi ﷺ ne baa-jamat 11 rakat Taraweeh ma'a witr padhai thee'n.¹⁸⁸
- i. Fataawa Sharbalani mein likhte hain: Nabi ﷺ ne sirf 11 rakat ma'a witr ba-jamaat padhai haina aur 20 rakato'n waali riwayaat za'ee'f hai.¹⁸⁹
22. Shah Waliullah Mohaddis ne Muwatta ke faarsi Sharah Musaffa mein likha hai: Rasool Allah ﷺ ke amal se (Taraweeh ki) 11 rakat ek saabit shuda haqeeqat hai?¹⁹⁰

In kutub mein ulama o fuqaha e ahnaaf mein se Allama Tahaawi o Nanotwi ne 20 rakat ke sunnat e Nabawi ﷺ hone ki tardeed ki hai.

Allama Anwar Shah Kashmiri ne Taqreer e Tirmizi (Al Urf ash Shazi) mein 20 rakat wali riwayat ke za'ee'f hone par ahle ilm ka ijma naqal kiya hai.

Allama Ibn Hammam ne Fathul Qadeer Sharah Hidayah mein, Allama Anwar Shah ne Faizul Baari Sharah Bukhari mein, Ahmad bin Nujaim ne Bahr ar Raaeq mein, Tahaawi ne Hashiya Durre Mukhtaar mein, aur Maulana Al Hai ne Hashiya Hidayah mein 8 rakat Taraweeh ko *Sunnat e Rasool* ﷺ aur baaqi 12 rakat ko *Mustahab* likha hai.¹⁹¹

¹⁸⁴ Mask al Khattam: V1 P289

¹⁸⁵ Hashiya Bukhari Shareef: V1 P154

¹⁸⁶ Aen ul Hidaaya: P562

¹⁸⁷ Al Mafateeh al Israar Allah Ta'ala Taraweeh: P9

¹⁸⁸ Maraaqi al Falah Sharah Noor ul Ezah: P347

¹⁸⁹ Fataawa Sharbalani

¹⁹⁰ Musaffa Sharah Muwatta Faarsi Ma'a Musawwa: V1 P177

¹⁹¹ Mazeed tafseel ke liye dekhiye: Fataawa Ulama Hadees, Maulana Ali Muhammad Saeedi V6 P208-427; rakat e Taraweeh, Maulana Karamuddin Salafi, Salat Allah Ta'ala Taraweeh, Maulana A. Raheman Faazil e Deoband, Anaarah al Masabeeh li Aadaa Salat Allah Ta'ala Taraweeh, Allama Hafiz Muhammad Ibrahim Meer Sialkoti

8 Aur 20 Ke Ikhtelaf Se Nikalne Ka Raasta:

Namaz e Taraweeh ki rakate 8 se lekar 40 tak mukhtalif adwaar mein padhi gai hain, lekin unme se 2 adad hi ziyada mashoor aur ma'amol beh hain, jo-ke 8 aur 20 hain.

Aur 8 aur 20 ke ikhtelaf se nikalne ke liye agarche Allama Albani ne to likha hai ke Nabi ﷺ ka witr'o'n samet 11 rakat par iktefa karna is baat ki daleel hai ke isse ziyada rakat jaaez hi nahi hain.¹⁹²

Lekin aksar ahle ilm ne iska ye hal bhi pesh kiya hai ke Taraweeh ki asal aur Masnoon rakat to sirf 8 aur witr samet 11 hi maana jaae. Kyou'nke Saheeh Ahadees o Asaar e Sahaba رضي الله عنهم mein yehi warid hai. Lekin choo'nke log Ramzan ul Mubarak ki raat yaa raat ka aksar hissa ibaadat mein guzarna chaahte hain aur sirf 8 rakat mein itna guzarna ho to itni der khade rehna padega ke hark as o naa-kas ki bardasht se bahar hoga. Is liye mukhtalif adwaar mein ausat darja ki tilaawat ke saath 8 rakat Taraweeh padhkar, raat ke baaqi hissa mein mutlaq nafil ki haisiyat se mazed kuch rakat padhni shuru kar de'n aur choo'nke nafilo'n ke liye koi hadd aur ta'ayyun nahi, balke jo jitni rakate'n chaahe padh sakta hai. Isliye 8 rakat par jo izaafa hua, isme mukhtalif logo'n ka mamool mukhtalif raha hai, yaane majmui taur par kisi ne 16, kisi ne 20, kisi ne 24, kisi ne 28, kisi ne 34, kisi ne 36, kisi ne 28 aur kisi ne 40 rakat padhi aur unke baad 3 ya 7 witr padhe the. Adad ki is kami beshi ka inhesar mahez padhne waalo'n ki raghbat o shauq par tha.

Aur witr ke mutalliq jin ulama e ahnaaf ke aqwal hamne pesh kiye hain, yaa jinki taraf unki kutub ke hawaalo'n se ishaara kiya hai, unho'n ne bhi ikhtelaf se nikalne ka yehi hal bataya hai ke 8 rakat to Sunnat e Rasool ﷺ hai aur baaqi nafil o mustahab. Lehaza jo shakhs 8 taraweeh padhta hai aur in par koi izaafa nahi karta to iska ye fe'l فعل bhi saheeh hai. Balke Sunnat o saabit yehi adad hai aur agar koi shakhs 20 taraweeh padhta hai aur unme se 8 ko sunnat e saabeta aur baqiya 12 ko nafil ki haisiyat se adaa karta hai to bhi isme tashaddud karne ki zarurat nahi.

Agar koi shakhs jazbaat ki roo mein behkar apne kuch makhsoos maqaasid ke husool ki khatir khwah mak-huwah musalmano ke jazbat se khelte hue unme sar phatol karwae aur 8 se ziyada ko qata'an na-jaae aur bid'aat qaraar de yaa sirf 20 hi ko sunnat e muakkadah thehraae aur isme kami beshi ko makrooh o bidat, khilaf e ijma aur shafa-at e Nabawi ﷺ se mehrumi ka sabab qaraar de to ye sangeen ghalati hai aur maazi mein hamare barre sagheer ke baaz josheele bhadkeele aur jazbaati qism ke waezeen o muballegheen se aisee ghalatiya'n sarzad hoti rahi hain, halaa'ke hame'n iski bajaae kuch wusat e zarfi se kaam lena chaa hiye aur aise masaael mein shamsheer e tafseeq o takfeer nahi chalaani chaa hiye.

Ek lateefa:

Aise khaalis tehqeeqi masaael mein munazeraana dialog bolne se bhi gurez karna chaa hiye, kyou'nke wo lateefe to qaraar diye jaa sakte hain, masaael nahi, aur deen masaael chaahta hai, lataaef nahi.

Masalan baaz waezeen ye kehte hain ke 20 rakat mein 11 bhi aajaati hain, lehaza jo shakhs 20 rakat padhta hai isne 11 rakat waali hadees par bhi amal kar liya. Barailwi Jamiat e Ulama e Pakistan ke ek sabiq sarbarah (Sahebzada Peer Faiz ul Hasan Sahab, Aalumahar, Sialkot, Pakistan) ke baare mein maaroof hai ke wo to kaha karte the ke ham 20 padhte hain aur ye Ahle Hadees 8 padhte hain. Agar qiyaamat ke din Allah ne 8 talab kar lee'n to ham arz kare'nge ke Aye Allah! Inme se hamari 8 qubool karle aur 12 hame lauta de aur agar Allah Ta'ala ne 20 talab kar lee'n to ye Wahabi us waqt 12 rakat kaha'n se laa'enge?

¹⁹² Namaz e Taraweeh, Fasl Saalis: P39

Ye aur aisee hi baaz deegar baate'n nihayat mazheka khaiz hain aur is qaabil bhi nahi ke unki taraf iltefaat hi kiya jaae, deen naa ho gaya, baazecha e atfaal hogaya. Aisee baato'n ko khatir mein nahi laana chaahiye, haa'n ilm o tehqeeq ka maamla ho to doosri baat hai.

Wusa'at e Zarfi:

Yaha'n ek aur baat ki taraf ishara kar dena munaasib maloom hota hai ke hamare yaha'n (Saudi Arab aur Khaleeji Mumaalik mein) baaz log namaz e taraweeh to imam ke saath padhte hain aur jab witr ki ada'gi ka waqt aata hai, to alag ho jaate hain aur ye mehez is binaa par ke ye Imam Sahab hamare tareeqa (maslak) ke mutabiq witr yaane namaz e witr ki pehli 2 rakate'n (shafa'a) alag padh kar salam pher kar phir teesri raka'ad (witr) alag padhte hain.

Jabke 3 rakat witr ko adaa karne ke ye dono tareeqe hi saabit hain, jin mein se pehla tareeqa 3 rakato'n ko ekatthe hi ek salam se adaa karne waala hai aur ye sirf ek hi tashhahud se hai, darmiyani qaaeda saabit nahi hai aur doosra tareeqa salaamo'n waala hai aur ye tareeqa bhi saheeh hadees se saabit hai. Lehaz agar koi Imam Sahab 2 salamo'n se 3 rakat padhta hai. To iske saath hi namaz e taraweeh baa-jamat adaa kar leni chaahiye.

Waise bhi jab ye daawa kiya jaata hai ke "Charo'n Imam Bar-haq hain".

To phir kisi bhi Imam ke peeche koi bhi namaz adaa karne se gurez kyou'n kiya jaae?

Khaas taur par jabke ye 2 saalmo'n waala tareeqa bhi hadees e Rasool ﷺ se saabit.

Aur wo agar is binaa par alag ho jaate hain ke pehle 20 rakat पूरी karle'n aur phir 3 witr padhe'nge to bhi unhe'n aisa nahi karna chaahiye. Balke witr imam ke saath padh lene chaahiye kyou'nke is tarha unhe'n unhi jamat aur uska sawab mil jaaega aur ye hain bhi Taraweeh se ahem. Lehaza agar Masnoon 8 rakaat e taraweeh ke baad 12 rakat aur bhi padh kar zaroor 20 hi karna chaahe'n to wo alag se, raat ke kisi bhi hissa mein, masjid mein yaa ghar jaa kar padhi jaa sakti hain. Halaa'nke saheeh tar baat sirf Masnoon adad par iktefa karna hi hai, jaisa ke tafseel guzri hai.

Saudi Arab aur Khaleeji mumaalik mein wizaarat e umoor e islamiya ke tahat kaam karne waale aimma e masaajid ki ghalib aksariyat namaz e witr 2 salamo'n se hi adaa karti hai. Agar che in aimma mein se kaseer pesh imam Fiqa e Hanafi ke paaband hota hain, iske bawajood wo bhi 2 salamo'n waale tareeqa se hi 3 rakat witr padhate hain. Ab ye kehna to munaasib naa hoga ke is maamle mein wo apne arab mukhtadiyo'n se darte yaa unki khwahish ke mutabiq chalte hain, ye khayal "*Husn e Zan*" ke khilaf hai. Lehaza ye kehna hi ziyada munaasib hai ke wo fiqa hanafi ke paband hone ke bawajood jo 3 mein se 2 rakat alag aur teesri alag salam se padhte hain to wo ye samajhte hain ke ye tareeqa bhi yaqeenan saabit aur jaaez o durust hai. Lehaza unhi ki tarha hame'n bhi wasee uz zarf hone ka muzaher karna chaahiye aur 2 salamo'n ke saath namaz e witr padhane waale imam ki iqtida mein baa-jamat namaz e witr adaa kar leni chaahiye. Khususan jabke ye daawa bhi kiya jaata hai ke ye chaaro'n imam aur chaaro'n mazhab hi bar-haq aur jab ye chaaro'n barhaq hain to aise mauqe par is imam ke peeche namaz e witr adaa naa karne se aap ne amalan apne is daawe ki tardeed kardi, lehaza

*Aap Hi Apni Adaau'n Par Zaraa Ghaur Kare'n
Ham Arz Kare'nge To Shikayat Hogi*

Waise aaj Alhamdulillah ilm ka daur daurah hai, aur musalmano mein kal tak kitne hi aise umoor murawwaj the jinka deen se koi talluq hi nahi tha. Inme se aksar umoor ko padhe likhe log tark kar chuke hain, jo unki deeni bedari ka suboot hai aur ye ek khush aaind baat bhi hai. Kyou'nke mahez baap daada se sune sunaae masaael par andha dhund amal paera rehna padhe likhe logo'n ka kaam nahi hai. Ye to khaalis jahaalat ke mutaraadif hai. Lehaza ham sabko chaahiye ke apne shab o roz mein se thoda bohot waqt Quran e Kareem ke tarjuma o tafseer aur Sunnat e Rasool ﷺ ko bayan karne waali kutub e hadees. Khusoosan Sahihain (yaane bukhari o muslim) ke mutalea ko bhi de'n. Jo-ke aaj Urdu aur English, balke duniya ki har zinda zuban mein muyassar hain aur agar ziyada nahi to kam-az-kam Quran e Kareem mutarjim aur Baloogh ul Maraam lil Hafiz ibne Hajar mutarjim¹⁹³ to zaroor hi paas rakhni chaahiye.

Quran o Sunnat ke mutalea se wusat e zarfi bhi paeda hogi aur in dono ki taraf rujoo hi ummat e islamiya ke afraad mein ittehad o ittefaaq ka bhi zaamin hai. والله الموفق.

¹⁹³ Urdu tarjuma o hashiya Maulana A. Tawwab Mohaddis Multani, Maulana Safi ur Rahman Mubarakpuri

Namaz e Taraweeh Ke Baad Dobaara Jamaat:

Saudi Arab aur Khaleeji mumaalik mein ba-kasrat baaz log namaz e taraweeh ke baad phir dobara ba-jamaat nawaafil (Qiyaam ul Lail) adaa karte hain, inferadi taur par to ye fe'ل badaa hi kaar e sawaab hai. Albatta baa-iltezam o ba-jamaat iska suboot nahi milta. Is silsila mein haft roza Ahle Hadees, Lahore ki 2 qisto'n mein Maulana Obaidullah Afeef ka ek mazmoon, balke fatwa shaaya hua hai, jiski ifaadiyat ke pesh e nazar ham isey yaha'n naqal kar rahe hain:

Sawal: Kya farmate hain ulama e ikram, mohaqqiqeen aur mohaddiseen is mas-ala ke baare mein ke namaz e taraweeh ke baa dbaa-jamat nawaafil padhane shariyat e Muhammadiya ﷺ ki roo se jaaez hain yaa ke nahi? Agar koi aalim e deen Ramzan ul Mubarak ki raato'n mein ehtemaam ke saath baa-jamat nawafil padhata hai to kya wo Nabi ﷺ ki sunnat ki khilafwarzi karta hai. Kya wo bidat karta hai ya nahi? Shariyat e Muhammadiya ﷺ ki roo se bidati kehlaaega yaa nahi?

Saail: Abdul Hafeez

الجواب بعنوان الوهاب : Soorat e masoola mein waazeh ho ke yaha'n 2 baate'n qaabil e lehaz hain:

Awwal ye ke nafil baa-jamat adaa karna, doosre ye ke nafil namaz ki jamat ka ehtemaam aur is par dawaam aur israr yaane khaas waqt ya muaiyyan mahina mein iska khusoosi ehtemaam aur is par dawaam o israr.

Jaha'n tak pehli baat ka talluq hai to ye bila-shubha Rasool Allah ﷺ se saabit hai. Jaisa ke Saheeh Bukhari (P87) mein Hazrat Abdullah bin Abbas ؓ se marwi hai, wo farmate hain ke main ek raat apni khala mohtarma Ummul Momineen Hazrat Maimuna ؓ ke yaha'n thehra hua tha, jab tahajjud ke liye Rasool Allah ﷺ khade hue to hamne bhi Aap ﷺ ke saath namaz padhi. Aur isi tarha Saheeh Bukhari mein (P58 Baab Salat an Nawaafil Jamat o Zikra Anas ؓ o Ayesha ؓ a'an Nabi ﷺ) mein Janab Mahmood bin Rabia ؓ se Hazrat Otbaan bin Malik ؓ ka waaqea manqool hai.

In dono ahadees e saheeha se saabit hua ke nawafil ki jamat bila raib jaaez hai. Magar ye ittefaqi amr hai, jiski soorat mislat ye hai ke ek aadmi nafil namaz padh raha hai, itne mein ek doosra aadmi dekhta hai ke Maulvi Sahab yaa Hafiz Sahab nafil namaz padh rahe hain, wo bhi shamil ho jaae to ye to durust hai.

Lekin iska ehtemaam karna, elanaat aur doosri tashwiqaat aur targheebat ke zariye mardo'n aur aurto'n ko ekattha karke nawafil ko baa-jamat bid dawaam adaa karna naa sirf jaaez nahi, balke bidat hai. Aur isi tarh wtro'n ke baad 2 rakat nafil padhne bhi saabit hain. Saheeh Muslim ke namoor shaareh Imam Nawawi ؒ ne likha hai ke Aap ﷺ ne witr ke baad ye 2 rakat nafil jawaz saabit karne ke liye adaa farmae the. Imam Nawawi ؒ ne ye bhi wazahat farmai ke Aap ﷺ ne in 2 nafilo'n par hameshgi nahi farmai, yaane ye Aap ﷺ ki aadat e mustamrah naa thi.¹⁹⁴

Is tafseel se saabit hua ke ittefaqi taur par nawaafil baa-jamat jaaez hain aur ye bhi saabit hua ke witr namaz ke badd 2 rakat namaz e nafil padhne bhi jaaez hain, magar dawam ke saath nahi, balke kabhi kabhaar aur bas.

Ab leeejiye mas-ala ki doosri shaq, yaane is mutlaq jawaz ke hone par dawam aur hameshgi aur wo bhi mahina aur waqt ki ta'ayyun ke saath padhi jaane waali namaz e nafil ki baa-jamat takrar. To ye bila-shubha jaaez nahi.

Balke is par dawam aur israr shaaeba bidat se khaali nahi. Kyou'nke ye taqaiyyudat ba'a ehtemaam is mutlaq jawaz ko bidat mein badal dete hain. Jaisa ke namaz e chaasht bilaa raib saheeh ahadees se saabit hai. Hazrat Ayesha Siddiqah ؓ aur Hazrat Umme Haani ؓ se ye namaz marwi hai aur Nabi ﷺ ne Hazrat Abu Huraira ؓ ko iski pabandi ki wasiyyat bhi farmai thi.¹⁹⁵ Magar is wasiyyat ke ba-wasf Hazrat Abdullah bin Umar ؓ namaz e chaasht

¹⁹⁴ Sharah Saheeh Muslim: V1l Fiqa as Sunnah: V1 P164

¹⁹⁵ Saheeh Bukhari: V1 P157

ko bidat qaraar dete hain. Chunache Saheeh Bukhari mein hai. Hazrat Mujahid taabai ka izhaar hai ke main aur Urwah bin Zubair dono masjid mein daakhil hue:

Mujahid kehte hain ke jab ham Masjid e Nabawi ﷺ mein dakhil hue to Janab Abdullah bin Umar رضى الله عنه Ayesha Siddiqa رضى الله عنها ke hujra ke paas tashreef farma the aur us waqt kuch log masjid mein namaz e chaasht padh rahe the. Hamen Hazrat Abdullah رضى الله عنه se unki is namaz ke baare mein daryaaft kiya to Unho'n ne farmaya ke ye bidat hai.¹⁹⁶

فان عبد الله بن عمر رضي الله عنه جالس الى حجرة عائشة والا
اناس يصلون في المسجد صلواتهم فقال: بدعة.

Jabke ye namaz mutaddid asaneed e saheeha qawiyya se marwi hai. Jaisa ke Bukhari ke hawaala se aap padh chuke hain. Baa'e'n hama Hazrat Abdullah ne isko bidat kyou'n kaha hai?

Bidat is liye kaha hai ke Nabi ﷺ ke ahed e ma'ahad mein is namaz ko baa-jamat adaa karne ka dastoor naa tha. Jabke ye log isko baa-jamat adaa kar rahe the.

Chunache Imam Nawawi رضى الله عنه likhte hain:

Hazrat Abdullah bin Umar رضى الله عنه ki muraad ye thi ke namaz e chaasht ko masjid mein zahir karke padhna aur uske liye jamat aur ijtema o ehtemaam karna bidat hai, naa ye ke namaz e chaasht hi sirey se bidat hai.¹⁹⁷

مراده ان اظهارها والاجتماع لها بدعة لا ان صلوة الضحى بدعة
وقد سبقت المسئلة في كتاب الصلوة.

Imam Abu Bakar Muhammad bin Waleed Allah Ta'ala Tartoooshi Maaliki likhte hain:

Hazrat Abdullah bin Umar رضى الله عنه ne unki is namaz ko yaa to is liye bidat kaha ke wo isy baa-jamat padh rahe the, yaa akele akele padh rahe the. Magar is tarha se jaise faraaez ke baad ek hi waqt mein tamaam namazi hazraat sunan e rawaatib padha karte the.¹⁹⁸

و محله عندى على احد وجهين، انهم كانوا يصلونها جماعة واما
انهم يصلونها معاً افرازاً على النوافل في اعقاب الفرائض.

SubhanAllah, Allahu Akbar, Laa Ilaaha Illallah ka wazeefa apne andar bade fazaael rakhta hai aur mufasssereen ne isko baqiyaat e salehaat mein shumar kiya hai. Khusoosan Laa Ilaaha Illallah ke wazeefe ko ahadees mein afzal uz zikr qaraar diya gaya hai. Jo izaafa hasanaat aur bulandi e darajaat ka mazboot tareen zariya hai. Magar iske ba-wasf jab is wazeefa ko khaas taqidaat aur takallufaat o iltezamaat ke saath padha jaaega to yehi wazifa halaakat aur khasran ka zariya qaraar paega, jaisa ke Sunan Darmi mein basanad e saheeh Hazrat Abdullah bin Masood رضى الله عنه ka waqea mashoor hai ke kuch log Kufa shaher ki masjid mein sehri ke waqt halqa banaa kar kankariyo'n par SubhanAllah, Allahu Akbar, Laa Ilaaha Illallah 100-100 martaba padh rahe the. To Hazrat Abdullah bin Masood رضى الله عنه ne unhe daant pilaate hue farmaya tha:

Tum apni in kankariyo'n par apne gunaho'n ko shumaar karo, main zamanat deta hu'n ke tumhari nekiya'n zaaya nahi ho'ngi¹⁹⁹. Afsos hai tum par aye Ummat e Muhammadiya ﷺ! tum kitni jaldi halaakat mein muhtala ho gae ho. Abhi to tum mein Sahaba e Rasool ﷺ ba-kasrat zinda o maujood hain. Abhi to Rasool Allah ﷺ ke kapde purine nahi hue aur Aap ﷺ ke istemal mein aane waale bartan bhi nahi toote. Kya tum (itni jaldi mein) aisa karke gumrahi ka darwaza khol rahe ho. Aur

فقال: فعدّوا من سيئاتكم فانا ضامن ان لا يضيع من حسناتكم
شيء، ويحكمك يا أمة محمد صلى الله عليه وسلم ما اسرع
هلكتكم، هؤلاء الصحابة بينكم متوافرون وهذا ثيابه صلى الله
عليه وسلم لم تبل و آنيته لم تكسر او مفتحي باب ضلالة.

¹⁹⁶ Bukhari: Baab Kam O'tamar an Nabi ﷺ: V1 P238;

Muslim: Ma'a Nawawi: V1 P409

¹⁹⁷ Sharah Muslim: V1 P409

¹⁹⁸ Kitab al Hawaadis wal Bida'a: P40

¹⁹⁹ Musnad Darmi basanad Jaiyyad

is tarha aur bhi bohot se waqeaat manqool hain. Magar

لعل فيه كفاية لمن له ادنى دراية

Is saari guftagu se ye saabit hua ke ibadat aur ataa-at shara'a mein jis tarha se manqool ho isko isi andaz mein adaa karna chaahiye. Yaane isko iski isi haiyyat par qaaem rakhna chaahiye jis haiyyat mein manqool ho. Agar is mutalq ibadat aur nek amal ko kisi khaas qaed ke saath muqaiyyad kiya jaaega yaa is ghair muwaqqat ko muwaqqat banaya jaaega. Yaane kisi khaas waqt ke saath makhsos kiya jaae yaa is ghair moaiyyan ko mohaiyyan kiya jaaega to wo laa-mahaala bidat ban jaaegi.

Chunache yehi wo nukta hai, jiske pesh e nazar Hazrat Abdullah bin Umar رضي الله عنه ne namaz e chasht ki jamat ko bidat qaraar diya tha aur Hazrat Abdullah bin Masood رضي الله عنه ne halqa bandh kar SubhanAllah, Allahu Akbar, Laa Ilaaha Illallah ke zikar ko bidat o gumrahi aur iqraar e halaakat qaraar diya hai.

Chand tehqiqaat e Ilmiyya:

Hazrat Imam Bu Ishaq Shaatbi Gharnaati:

Hazrat Imam Abu Ishaq Shaatbi Gharnaati bidat ki ta'aiyyun aur inka radd karte hue irqam farmate hain:

Ke min jumla bidat ke ye bhi bidat hai ke kisi nek amal ki adaaegi ke liye kaifiyat e makhsoosa aur haiyyat e muaiyyana ka ilteзам kiya jaae. Jaisa ke haiyyat e ijtema ke saath ek awaz mein zikar karna aur Hazrat Nabi e Kareem ﷺ ke yaum e wilaadat e ba-sa'adat ko eid manaana waghaira aur unhi bidat mein se ek ye bidat bhi hai ke auqaat e khaas ke andar aisee ibaadat e moaiyyana ka ilteзам kar lena jinki adaaegi ke liye shariyat ne wo auqaat moaiyyan nahi kiye. Jaisa 15 Shaban ka roza aur uski pandhrawee'n shab ki ibaadat ka ilteзам karna.²⁰⁰

Hazrat Mausooof ek doosre muqam par mazeed tafseel ke saath raqam taraz hain:

Jab shariyat ne kisi cheez ko mandoob qaraar diya ho, jaise masalan Allah ka zikar. Agar ek qaum iska ilteзам kare ke ek zuban hokar ek hi awaz se zikar karne lag jaati hai, yaa deegar auqaat ke alaawa kisi maaloom aur makhsoos waqt ki pabandi ke saath wo zikar karti hai to shariyat ki targheeb is moaiyyan takhsees aur ilteзам par hargiz daleel naa hogi. Balke shariyat uske khilaf hogi, kyou'nke jo umoor shar-an laazim nahi inka ilteзам karna dar-asal shariyat-saazi ka hukum rakhta hai. (Jabke shariyat-saazi ka haq ghair e nabi ko qata'an haasil nahi) bil-khusoos jabke in ghair laazim umoor ka iltezaam masaajid ke naam giraami aimma ikram apni masaajid mein shuru kar de'n to laa-mahaalan wo ghair saabit umoor awaam un naas mein kam-az-kam sunnat ka darja zaroor haasil kar le'nge. Lehaza is jahat se ye umoor bila-shubha bidat qaraar paate hain.²⁰¹

Imam Mamdooh Ek Teesre Muqam Par Likhte hain:

Jab koi nafil namaz sunan e rawaatib (sunan e muakkadah) ke ilteзам ke saath hamesha ke liye yaa mehdood auqaat mein in masaajid aur muqamaat mein baa-jamat padhi jaaegi. Jaha'n faraaez aur Sunan e rawaatib adaa ki jaati ho'n to ye namaz bidat hogi. Kyou'nke aisee namaz naa to Rasool Allah ﷺ se marwi hai, naa Sahaba Ikram رضى الله عنهم واورثهم اجمعين aur taabaeen e azzaam رضى الله عنهم واورثهم اجمعين se manqool hai aur mutlaq ibadaat mein apni taraf se quyood lagaana dar-asal az khud shariyat mein tasarruf karne ke mutaradif hai. Ye hukum to us soorat mein hai, jabke is khaas namaz ke khilaf sharai daleel maujood naa ho. Lekin yaha'n to is tarah ki az khud taiyaar karda namaz ke khilaf sharai daleel bhi maujood hai ke Rasool Allah ﷺ ne nawafil ko chupaa

ومنها التزام الكيفيات بهيئة الاجتماع على صوت واحد واتخاذ يوم ولاية النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عيداً وما اشبه ذلك ومنها التزام العبادات المعينة في اوقات معينة لم يوجد لها ذلك التعيين في الشريعة كالتزام صوم يوم نصف من شعبان وقيام ليلة.

اذا ندب الشرع مثلاً الى ذكر الله فالتزام قوم الاجتماع عليه على لسان واحد و بصوت او في وقت معلوم مخصوص عن سائر الاوقات لم يكن في ندب الشرع ما يدل على هذا التخصيص الملتزم بل فيه ما يدل على خلافه لان التزام الامور غير اللازمة شرعاً شأنها ان تفهم التشريع وخصوصاً مع من يقتدى به في مجامع الناس كالمساجد فانها اذا ظهرت لهذا الاظهار و وضعت في المساجد كسائر الشعائر التي وضعها رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في المساجد وما اشبهها كالاذان و صلوة العيدين... فهم منها بلا شك انها سنن اذ لم تفهم منها الفريضة... فصارت من هذا الجهة بدعاً محدثةً بذلك.

فاذا اجتمع في النافلة ان تلتزم السنن الرواتب اما دائماً واما في اوقات محدودة و على وجه محدود و اقيمت في الجماعة في المساجد التي تقام فيها الفرائض او المواضع التي تقام فيها السنن الرواتب فذلك ابتداء والدليل عليه انه لم يأت عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ولا عن اصحابه ولا من التابعين لهم باحسان فعلى هذا المجموع هكذا مجموعاً وان اتى مطلقاً من غير تلك التقييدات فالتقييد في المطلقات التي لم يثبت بدليل

²⁰⁰ Kitab al Etesaam lil Shaatbi: V1 P20

²⁰¹ Kitab al Etesaam lil Shaatbi: V1 P100

kar padhne ka hukum de rakha hai. Lahaza is surat mein ye namaz bilaa oola bidat qaraar paati hai.²⁰²

الشرع تقييدها رأى في التشريع فكيف اذا عارضه الدليل وهو الامر باخفاء النوافل مثلاً.

Imam Ibne Daqeeq al Eid رحمه الله:

Imam Ibne Daqeeq al Eid رحمه الله tasreeh farmate hain:

Yaane kisi amal ko kisi khaas waqt yaa khaas haalat aur haiyyat ki pabandi ke saath karna yaa kisi bhi makhsoos fe'la ki adaaegi aisee sharai daleel ki mohtaaj hai jo a'ala al khusoos iske istehbab par dalaalat karti ho (warna wo amal shar-an jaaez naa hoga balke bidat hoga) aur yehi hukum aqrab ilas sawaab hai.²⁰³

ان هذا الخصوصية بالوقت او بالحال والهيئة والفعل المخصوص يحتاج الى دليل خاص يقتضى استحبابه بخصوصه وهذا اقرب.

Imam Mausooof Rawaafiz Ki Eid e Ghadeer Ki Tardeed Karne Ke Baad Farmate hain:

Isi ke qareeb ye baat bhi hai ke koi ibaadat shariyat mein kisi khaas tareeqa par saabit ho. Aur koi shakhs isme koi ghair sharai cheez shamil karke tabdeel karde aur ye khayal kare ke ye cheez is ibaadat ke umoom mein dakhil hai. To iska ye khayal durust aur saheeh hargiz nahi hogi. Kyoun'ke ibaadat mein ta'abbadi tareeqa ghalib hai aur uska maa-khaz (Rasool Allah ﷺ aur Sahaba Ikram رضي الله عنهم se) ittela paae baghair maloom nahi ho sakta.²⁰⁴

وقريب من ذلك ان تكون العبادة من خهة الشرع مرقبة على وجه مخصوص فيريد بعض الناس وان يحدث فيها امر آخر لم يرد به الشرع زاعماً انه يدرج تحت عمومها فهذا لا يستقيم لان الغالب على العبادات التعبد وما خذها التوقيف.

Shah Waliullah Mohaddis Dahelwi رحمه الله:

Mujaddid e waqt Shah Waliullah Mohaddis Dahelwi رحمه الله wazahat farmate hain:

Deen mein tehreef ke jaha'n aur asbaab bhi hain, waha'n unme se ek ye sabab bhi hai ke deen mein tashaddud ikhteyar kiya jaae aur tashaddud ki haqeeqat ye hai ke aisee mushkil ibaadat ko ikhteyar kar liya jaae, jinke mutalliq share ne koi hukum nahi diya. Masalan koi shakhs dawaami taur par roza rakhe, qiyaam kare, takhliya mein baitha rahe aur nikah karne se gurez kare aur masalan ye ke sunnato'n aur mustajabaat ka aisa iltezaam kare, jaisa ke wajebaat ke liye kiya jaata hai. (to iska aisa karna *Raebaan e Yahood o Nasaara* ki adaa yaane tehreef e deen ka darwaza kholna hai).²⁰⁵

ومنها التشدد و حقيقته اختيارات عبادات شاقة لم يامر بها الشارع كدوام الصيام و القيام والتبتل و ترك التزوج وان يلتزم السنن والأداب كالتزام الواجبات.... فاذا كان هذا المتعمق والمتشدد معلّم قوم و رئيسهم ظنوا ان هذا امر الشرع و رضاه و لهذا اذاء رهبان اليهود والنصارى.

Aagey farmaya: Jab koi muta'ammiq aur mutashaddid shakhs khair se kisi qaum ka ustad ya sardar bhi ho to phir laa-mahaala wo qaum ye kahayal kar leti hai ke unke ustad ya sardar ka ye amal shara ka hukum aur uska pasandeeda amr hai aur yehi bimaari thi yahoodiyo'n aur nasaara ke soofiyo'n mein jiska nateeja badd ye nikla ke shariyat e musawi o eeswi tehreef ka malghooba bankar reh gai aur Tauraat o Injeel apne haqeeqi wujood ko kho baithee'n. Yehi wajah hai ke qanoon e Ilahi ne insano ko unki apni marzi par nahi choda. Ibadaat o muamilaat, balke yaha'n tak ke hukumat aur saltanat ke ahkam mein bhi paband kar diya hai, taa-ke wo apni ahwaa o khwaheshat ke husool mein deen ka huliya naa bigaad baithe'n.²⁰⁶

²⁰² Kitab al Etesaam lil Shaatbi: V1 P254

²⁰³ Ahkam al Ahkam by Ibne Daqeeq al Eid: V1 P171

²⁰⁴ Ahkam al Ahkam by Ibne Daqeeq al Eid: V1 P172

²⁰⁵ Hujatullah al Baleghah: Baab Ahkam ad Deen Minal Tahrifaat: V1 P40

²⁰⁶ Hujatullah al Baleghah: Baab Ahkam ad Deen Minal Tahrifaat: V1 P40

Allama Ibne Khuldoon رحمته الله:

Allama Ibne Khulddon (d808 h) is haqeeqat ka you'n izhaar karte hain:

Sharaae islamiya isi liye to aai hain ke logo'n ko tamaam ahwal mein khwah wo ibadaat ho'n ya muamilaat, hatta ke mulki intezam jo logo'n ke ijtema ka ek taabai amr hai. Deen par hi qaaem rehne ki talqeen kare'n. Taa-ke unke tamaam muamilaat share ki nigrani mein takmeel paae'n. ²⁰⁷

فجاءت الشرائع بحملهم على ذلك في جميع احوالهم من عبادة او معاملة حتى في الملك الذي هو الطبيعي للاجتماع الانسان فاجرتة على منهاج الدين ليكون الكل محوطاً بنظر الشرع.

Khulasa e kalaam ye ke Hazrat Abdullah bin Umar رحمته الله, Hazrat Abdullah bin Masood رحمته الله, Imam Abu Ishaq Ibrahim bin Musa Shaatbi, Imam Abu Bakar Muhammad bin Waleed Tartooshi Maalki, Imam Ibne Daqeeq al Eid, Imam Shah Waliullah Mohaddis Dahelwi aur Allama A. Rahman bin Khulddon ki mazkoora baala tasrihaat se waazeh hua ke shariyat ne ji ibadaat aur ta-aat ko mutlaq choda hai unme apni taraf se quyood lagaana yaa unki kaifiyat aur haiyat ko badal dena yaa inko auqaat e mueena ke saath moaiyyan kar dena goya deen ko badal dena hai aur isi ka naam tehreef e deen hai. Jo-ke gumrahi ke saath saath badd-tareen bia'at bhi hai. Chuncache, yehi wajah hai ke Sahaba Ikram رحمته الله saabit shuda ibadaat aur ta-aat mein apni taraf se quyood aad karne aur unki haiyyat ko tabdeel karne ko bidat shumar karte the. Jaisa ke Hazrat Abdullah bin Umar رحمته الله ne namaz e chaasht ki jamat ko bidat kaha aur Hazrat Abdullah bin Masood رحمته الله ne SubhanAllah, Allahu Akbar, Laa Ilaaha Illallah ka makhsoos andaz mein wazeefa padhne waalo'n ko daa'nt pilaate hue unke is makhsoos kaifiyat waale wazifa ko gumrahi aur moajib e halaakat qaraar diya tha. Lehaza saabit hua ke padhi hui namaz ki baa-jamat takrar aur is par dawaam aur israr aur phir iska ehtemaam durust nahi. Ke ye naa to Rasool Allah ﷺ se saabit hai aur naa ye sabeel ul momineen hai, jiska Quran e Majeed mein zikar kiya gaya hai.

Jaha'n tak Nabi ﷺ ke kamar kas liye, sabh zinda-daari karte aur ghar waalo'n ko jagaate the. Par amal ka sawal hai to iska jawab ye hai ke kasrat e rakat ki bajae Quran e Paak ba-kasrat padha jaae, yaane qira-at ziyada ki jaae. Jaisa ke Hazraat e Sahaba Ikram رحمته الله ka bayan hai ke teesri raat namaz e taraweeh se ham us waqt farigh hue ke sehri faut ho jaane ka khatra laaheq ho gaya. ²⁰⁸

Hazrat Imam Shafai رحمته الله:

Hazrat Imam Shafai رحمته الله ek muqam par farmate hain:

Agar log rakat kam padhe'n aur qira-at lambi kare'n to ye accha hai aur agar rakat badhale'n aur qira-at kam kar le'n to ye bhi accha hai, lekin pehli surat yaane rakat kam aur Quran ziyada padha jaae to ye surat mujhe ziyada mehboob hai. ²⁰⁹

ان اطلالوا القيام واقلوا السجود فحسن و ان اكثروا السجود و اقلوا القراءة و الاول احب الي.

Faisla:

Mazkoora baala tasrihaat ki raushni mein in maulana sahab ka namaz e taraweeh ke baad dobara nawafil ki jamat karna, iska ehtemaam karna, is ke liye logo'n ko taiyaar karna aur is par israr karna saraasar khilaf e sunnat hai aur sabeel ul momineen ke khilaf hai ke Rasool Allah ﷺ, Sahaba Ikram رحمته الله, Taabaeen, Tabe Taabaeen رحمته الله, fuqaha

²⁰⁷ Muqaddma Ibn Khuloodn: P190; Minhaj al Waazeh: P121

²⁰⁸ Suna Abu Dawood; Mishkat (Kitab as Siyaam)

²⁰⁹ Fathul Baari Sharah Saheeh Bukhari, Tarteef Shaikh bin Baaz: V4 P353

o mohaddiseen aur doosre aimma e deen se aisa takalluf aur ehtemaam hargiz saabit nahi. In sahab ka ye amal bidat hai aur unhe'n isse baaz aajaana chaahiye. ²¹⁰ هذا ما عندي والله تعالى أعلم بالصواب

Maulana Afeef ka ye fatwa bade gira'n qadr ilmi o usooli mubahis par mushtamil hai aur namaz e taraweesh ki dobara jamat karane waalo'n ke liye isme basaaer o ibr ka baher e bekaraa'n koze mein band hai. والله الموفق.

Name of the Book: *Namaz e Taraweesh*

Author of the Book: *Abu Adnan Muneer Qamar*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Dua-go,

Rehan Syed Barey

17th Shawwal 1439 - 01st July 2018

Ar Riyadh, Saudi Arabia

²¹⁰ Haft Roza Ahle Hadees, Lahore: Jild 20, Shumara: 20, Baabat: 13th Shawwal 1409, 19th May 1989, Fataawa az qalm Shaikh ul Hadees Maulana Obaidullah Afeef